

HISTORY OF
BAPTISTS OF LOUISIANA
John T. Christian





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A HISTORY
OF THE
BAPTISTS OF LOUISIANA

BY
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THE EXECUTIVE BOARD
OF THE LOUISIANA BAPTIST CONVENTION
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LOVELY LOUISIANA

By A. J. HOLT

(Air: "Here Am I; Send Me")

Louisiana's vast dominion,
From the Northland to the sea,
Hath she given to the Union,
Now reserving only thee;
Keeping for thyself the garden
Where all golden glories smile,
Where the fertile fields are richer
Than the valleys of the Nile.

Yonder rolls the mighty river,
That should take its name from thine,
'Tis the boundary of others,
Thee alone to intertwine;
See a nation's commerce speeding,
On its bosom broad and free,
As our Crescent City sends it,
From her wharves unto the sea.

Here the stately pine tree towers,
To the heaven's bending blue,
Here all fragrant fruits and flowers,
Make thy homes an Eden true;
Here the softly wooing breezes
Waft both health and healing rare,
Bringing to old Louisiana,
All that's lovely anywhere.

Here the sunlight is the softest,
Here the stars most brightly shine,
Here the springtime lingers longest,
Here the hearts most love enshrine;
Here all heaven is the kindest,
Here all earth is bright and gay,
Here the land above all others,
Here you'd wish to live alway.

PREFACE

The history of the Baptists of Louisiana is full of color. Whether we consider the extreme difficulties under which the work of preaching in this state began; the heroic effort to found and maintain Baptist churches; the almost super-human sacrifices required of her ministers; the ravages of cholera and yellow fever; the constant overflows and devastation of the country, and many other discomforts and trials equally unendurable, we have at once the story of one of the most heroic bands of men and women who ever wrought a great history. In no other state in the Union have Baptists suffered more for their principles, or this suffering sustained for so long a period. The only reason the persecutions of Baptists in Louisiana are not classed with those of Virginia and New England is because the story is not so well known.

It is a history of contrasts. There were the Frenchman and the Spaniard, the Englishman and the American, the Creole and the Indian, the Negro and the White Man. The social and economic conditions varied as much as the races. The Cabildo was located on the site of an Indian village, and from the walls of that building have floated, at different times, the flags of France, Spain, France a second time, the Stars and Stripes, the Stars and Bars, and now again the American flag. There have been, in religion, the extremes from the Roman Catholic hierarchy to the congregationalism of the Baptists. In politics there have been the Locofoco and the Whigs, the Secessionists and the Reconstructionists, the Democrats and the Republicans. The city is cosmopolitan. Every state has its representative citizens; and the ships bring sailors and travelers from every section of the world. Every problem in politics, religion and economics here awaits a solution. With all these currents and cross currents the Baptists have had to deal.

The sources of this history may be found mentioned in the text or in the Bibliography. It was my intention to name some persons who were of assistance to me in this book; but the number grew so large that it seemed impracticable to do this. I am, however, no less grateful for this kindness. Mention must be made of W. E. Paxton who wrote "A History of the Baptists of Louisiana." Dr. F. Courtney, who wrote an introduction to this work, of some of the difficulties in its preparation, said:

From many considerations, the work was a difficult one. Our forefathers in this state were humble and unlearned men, who modestly sought obscurity and never blazoned their deeds before the public. Hence the work of bringing to light their self-denying labors, with their crosses, trials and persecutions, necessarily required great labor and perseverance.

The Baptist pioneers of Louisiana have passed away and their successors have not always been as prompt and explicit in giving the desired information as to their history, as the importance of the subject demanded. (Paxton, A History of the Baptists of Louisiana, p. 7.)

Dr. Paxton was an eminent man and better qualified for writing the history than any other man of his day. Unfortunately Dr. Paxton died before the book was printed. Perhaps he would have made some corrections in the revision. I have not hesitated to use the history, sometimes quoting directly and frequently following him without quotations. But I here give full credit for his labors. All the material used by Paxton in the preparation of the history was destroyed.

Ivan M. Wise was a personal friend of mine. I have often labored with him. He published a book on Louisiana Baptists called "The Footsteps of the Flock." There was later printed a second edition. This work dealt mostly with the Opelousas country. Dr. Wise died before his work was completed. He gathered much valuable material which passed into my hands.

I am indebted to the late Prof. J. L. Furman for much information relating to the Baptists of New Orleans.

A gifted young student of mine, L. G. Cleverdon, has prepared a volume entitled: "The Early Baptists of Louisiana." The volume has merit in it. It was prepared as a thesis for a Master's Degree and has not been printed.

It had long been felt that a new history of the Baptists of Louisiana was needed. The Baptist State Convention, 1921, appointed a committee, E. O. Ware, John T. Christian and J. R. Edwards to look to the reorganization of the Historical Society. The committee agreed that John T. Christian should write the history under the auspices of the Executive Board. This action was ratified by the Convention at Bogalusa. Drs. Ware and Edwards were thoroughly conversant with Louisiana Baptist history and have rendered the author valuable service in many ways.

It appears to an observer and a student of history that this more than one hundred years that the Baptists have been laboring in Louisiana is a forecast and prophecy of a still greater future. It is probable that many of their difficulties and limitations are of yesterday; and now with an efficient mission board, with college and academy, with the Baptist Bible Institute in New Orleans, with hospitals and orphanage, with mighty churches and efficient pastors, and innumerable other blessings, there ought to be an increasing movement in every direction.

THE AUTHOR.

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CHAPTER I

RELIGIOUS CONDITIONS IN LOUISIANA IN THE YEAR 1803

The Accession of Louisiana—The Transfer from France—The Discovery—The Excesses—The Health—Overflows—Vaccination—The Census—Slaves—The Spanish Governors—Treatment of the Indians—Persons Broken on the Wheel and Burnt—Sawn Asunder—Books Burnt—Roman Catholics—Rule of the Priests—Imprisonments—Burial Places—The Black Code—Governor Ulloa—The Cruelties of O'Reilly—The Inquisition—Antonio de Sedella—Sent to Spain—Religious Conditions—Population—Bible Society—Education—American Government—Representative Government.

The accession of Louisiana forever assures the territory of the United States. I have just given England a maritime rival who sooner or later will humble her pride.—*Napoleon*.

The cession by France to the United States of Louisiana, April 30, 1803, was the turning point in the history of this state. This transfer was not only of vast importance to the United States; but in its developments has had a political, economic and religious interest to every civilized country of the world. Robert R. Livingston, the American Ambassador to France, along with James Monroe, later President of the United States, who negotiated this purchase, does not overestimate the importance of the transaction when he says:

We have lived long, but this is the noblest work of our whole lives. The treaty which we have just signed has not been obtained by art or dictated by force; equally advantageous to the two contracting parties, it will change vast solitudes into flourishing districts. From this day the United States take their place among the powers of the first rank; the English lose all exclusive influence in the affairs of America.

Others saw the far reaching consequences of this acquisition. David Ramsay, who delivered an address, in 1804, at Charleston, on the subject, said:

The establishment of independence, and our present constitution, are prior, both in time and importance; but with these two exceptions, the acquisition of Louisiana is the greatest political blessing ever conferred on these states. (Ramsay, *Oration*, 4.)

It was on December 20, 1803, in the city of New Orleans, that the American flag was unfurled over this territory. On this day Governor William Charles Cole Claiborne wrote to James Madison: "The Standard of my Country was, this day unfurled here, amidst the reiterated acclamations of thousands." (Robertson, *Louisiana under the Rule of Spain, France and the United States*, II. 225.) "In the meantime," says Robin, who was a spectator of the ceremonies of the transfer, "I saw the French flag slowly descending and that of the United States gradually rising at the same time. Soon a French officer took the first step to wrap it up and bear it silently into the rear. The American flag remained stuck for a long time, in spite of the efforts to raise it, as if it were confused at taking the place of that to which it owed its glorious independence. An anxious silence reigned at that moment among all the spectators who flooded the plaza, who crowded against the galleries, balconies, and windows; and it was not until that flag had been quite hoisted up that suddenly piercing cries of 'Huzza' burst from the midst of one particular group, who waved their hats at the same time. Those cries and that movement made more gloomy the silence and quietness of the rest of the crowd of spectators scattered far and wide—they were French and Spanish and were all moved and confounded their sighs and tears." (Robin, C. C., *Voyages dans l'interieur de la Louisiana, de la Floride Occidentale, et dans les Isles de la Martinique et de Saint-Dominique, pendant les années 1802, 1803, 1804, 1805 et 1806*. Paris, 1807.)

However these nationalities, who witnessed this ceremony, may have regarded this event, it was a matter of momentous importance. It was the re-birth of Louisiana. The earliest knowledge of Louisiana dates from the discovery of the mouth of the Mississippi in 1528 by Narvaez. DeSoto, thirteen years later, crossed the river on rafts at some point about the Arkansas. Of the importance of this discovery the Spaniards were totally ignorant. The next Europeans to sail on the great river were the French. La Salle, in 1682, completed the discovery and took possession of the country, which he called

Louisiana, in the name of Louis XIV. Iberville and his brother Bienville, 1698, sailed from Brest for the Mississippi. The first settlement was at Biloxi; at length New Orleans became the capital. But the colony did not prosper and was a heavy drain on the resources of France. By the treaty of Fontainebleau, in 1762, Louisiana was ceded to Spain; and by a secret treaty it was returned to France in 1800. For fear of English invasion France sold the territory to the United States in 1803, for \$15,000,000. The country was at first organized as a territory but an enabling act was passed February 20, 1811, and it was admitted as a state of the Union on April 8, 1812.

The situation of the country, in 1803, when it was turned over to the Americans, was not ideal. It could not have been expected to be otherwise. In the settlements of many parts of the United States there were, even in more recent times, many excesses among the pioneers. Secular and religious instruction were inadequate; the laws were not well established and enforced; the settlers came from different localities and nations, and often there were feuds and misunderstandings among them; the presence of loafers, thieves and vagabonds was not infrequent; the constant menace of hostile Indians was alarming; and besides the things mentioned there were many others which accentuated the difficulties of the forefathers. There were some of the best of men among these early settlers; but they were not always in the majority. Even when such citizens were in the majority it was not always possible to govern a rough and unruly minority. The difficulties, however, in Louisiana, were even more acute than in some other portions of the country. The province was controlled from over seas; some of the governors were able and even brilliant men, but others looked after their own interests and were not over scrupulous in their methods; and besides all of this, there was frequent change of policy that did not tend to security or permanency. There was likewise a want of homogeneity since there were several nationalities involved, and there at length grew up mixed races which further involved the problem.

Much complaint was urged against the country in regard to health and the lack of sanitation. (Alliot, *Historical and Political Reflections on Louisiana*. New York, 1804.) The unhealthy conditions in New Orleans were described by many writers of the time. Perrin du Lac says:

Nothing equals the filthiness of New Orleans, unless it be the unhealthiness, which has, for some years, appeared to have resulted from it. The city, the filth of which cannot be drained off, is not paved, and probably never would be if it remained in the hands of the Spaniards. Its markets, which are un-ventilated, are reeking with rotteness. Its quay is adorned with fish which rot there for want of purchasers. Its squares are covered with the filth of animals, which no one takes the trouble to remove. Consequently, there is seldom a year that the yellow fever or some other contagious maladies do not carry off many strangers. Even the inhabitants of the country are often overtaken by such maladies. (Perrin du Lac, *Voyage dans les deux Louisianes, et chez les nations sauvages du Missouri, par les Etats-Unis, l'Ohio et les Provinces qui la bord, en 1801, 1802, 1803*. Paris, 1805, pp. 392, 393.)

Berquin-Duvallon describes the filth of the city as being

In the port, in the streets, in the yards of the houses even, where heaps of filth are thrown indiscriminately, which are removed only partially and at long intervals. (Berquin-Duvallon, *Vue de la colonie espagnole du Mississippi, ou des provinces de Louisiane et Floride occidentale*. Paris, 1803. Second Edition, 1804, p. 90.)

Nor is this condition of things to be wondered at since the city was subject, in these times, to overflows. On one occasion the levee did not resist the current and the force of the water, so that the streets and houses were inundated to a depth of four feet. The quantity of fish brought there by the water, and which were left in the streets when the water subsided, rotted and more than three thousand inhabitants perished during the year. (Alliot, 63.) There was not in the country an over abundance of physicians; and many of them were not skilled men. The country was new, many of the people were poor and prosperity did not crown the efforts of the citizens; and hence there was no money to be had for sanitary purposes. There were frequent scourges of yellow fever. Berquin-Duvallon thought it was due to the filth that accumulated everywhere in the city, the lack of drainage, the greater humidity caused by the brick houses which also obstructed the free passages of the air currents because of their size, the open ditches made for the fortifications, and the cutting of timber. Sometimes great numbers

of people died of the smallpox. This was often prevented by vaccination. But there was much opposition to this. Berquin-Duvallon says:

Vaccination, nevertheless, is opposed as much as possible, both by the government and the clergy, who are guided, as they imagine, by a spirit of religion, but who are led astray rather by superstitious impulses. For fourteen years that disease has not appeared here. Vaccination was introduced from the American countries located above the colony, under the most favorable auspices. Thereupon, there sprang up . . . a conflict of opinion and differences of treatment between the public on the one side and the government and church on the other, on the subject of vaccination. The former cry for it as a preservation from frightful ills, and assert that it leads that disease into its natural channels, while the latter prescribe it as an operation contrary to the ways of providence, and tending to communicate a sure sickness in order to drive out a doubtful one, and, still more, to propagate it. (Berquin-Duvallon, 96, 97.)

So strong was the opposition of the Roman Catholic Church, says the same author, and the church was seconded by the governor, that vaccination was forbidden. But notwithstanding the prohibition, if the disease were to show itself in force, the people would seek the relief of vaccination.

The census of 1785 for Louisiana showed 14,215 whites, 1,303 free people of color, 16,544 slaves, a total of 32,062. The population of lower Louisiana, in 1802, exclusive of the Indians was about 60,000. Of this number some 26,000 or 27,000 were whites, 5,000 or 6,000 freedmen, and 28,000 slaves. It was distributed as follows: 32,000 along the Mississippi, about 10,000 in New Orleans, and 22,000 in the country districts; 6,000 in the district of La Fourche; 12,000 in the districts of Atacapas and Opelousas; 6,000 in the settlements of Bayou-Sara, Avoyelles, Natchitoches, and Ouachita; and 4,000 about Lake Ponchartrain and Barataria and along the gulf.

It will be noticed that the slaves and freedmen outnumbered the whites. This state of affairs could not fail to affect the morals of the province. Berquin-Duvallon treats at length of the slave population. Only a few words can here be quoted in regard to their moral condition. He says:

We are now come to the slave class, the negroes, the negresses, etc.—the most numerous and the least fortunate of the three (classes of population). Those native to the country, or born in some other European colony and transferred here, are the most clever and intelligent, the least subject to chronic maladies, as well as the laziest, most rascally, and the most debauched. Those

who come from Guinea are less fit for domestic service, or for the mechanical arts, are more limited, are more often the victims of serious maladies, or of debility (especially during the first years of their transplanting), but more robust, more industrious, more suitable for the work of agriculture, and less rascally and less libertine than the former. Such are the distinctions between the two classes. As to the rest, they resemble each other, physically and morally. . . . (The negro slave of Louisiana) possesses generally all the defects attached to slavery. He is, especially, lazy, libertine, and a liar, but he is not bad through and through. . . . The punishments generally inflicted on the negroes are, as elsewhere, fetters and the lash, according to the nature of the crime. (Berquin-Duvallon, 255-275.)

The condition of the mulatto was even worse than that of the blacks. Our author continues:

The mulattoes, in general, are idle, debauched, drunken, liars, ridiculously vain, insolent, cowardly. They hate the whites through and through, who are the authors of their being and their first benefactors. . . . The mulatto women do not possess all the defects of the mulatto men. Yet they approach them by their propensity to libertinage, their vanity, which is the darling sin of them all, and (the result of the same vanity) their hatred for the white class in general, and for the white women in particular. (Berquin-Duvallon, 253, 254.)

It has often been said that the Spanish governors of Louisiana were mild. This is undoubtedly true of some of them. They were surrounded by savages, the Spanish soldiers were not numerous. It was found cheaper to buy the good will of the Indians than it was to fight them. (Alliot, 105.) But this clemency was often accompanied by the most terrible threats. De Mezieres wrote to the Captain, General Unzaga Y Amezaga February 1, 1770, that

it being plain to me that the one to which you dedicate my zeal is the restoration of peace, so disturbed by the ferocious and numerous gentiles who surround us, I have fixed my closest attention to the prompt attainment of this very desirable benefit. For this purpose I have sent couriers among the hostile bands, that they may understand that the invincible and most powerful French and Spanish nations are now united by such close ties that to injure one is to offend the other, and that so long as they continue in their former pride that they will incur the vengeance of both, which will result in the most terrifying and unheard of punishments. (Bolton, Athanase de Mezieres and the Louisiana-Texas Frontier 1768-1780. I, 140, 141.)

This terrible and “unheard of punishment” was duly endorsed by Amezaga who replied that he thought “that not the least efficient measure will be the persecution” of the parties. (Ibid, 152.) They drove the hardest bargains with the Indians. In an agreement made with the Indian nations in Assembly, April 21, 1770, it was stated that “in conse-

quence they have ceded him (the most Christian king) all proprietorship in the land which they inhabit," and "have promised him blind fidelity and obedience." (Bolten, I, 157.) Sometimes the most terrible punishments were inflicted. Men were whipped (p. 315). They were thrown into prisons which were badly ventilated, but of very solid construction (Robertson, I. 65) and the jailer treated the unfortunate prisoners very cruelly. In 1750 one man was sentenced "to be whipped by the public executioner, to have the mark of the flower-de-luce branded on his shoulder with hot iron, and transported for sale to one of the French West India Islands." (Gayarre, *History of Louisiana*, II. 53.) The head of an Indian was to be nailed to a stake in the fort to be an example to all others. (Bolton, I. 175.) A woman was hung and eight men were broken on the wheel. (Gayarre, I. 440.) Governor Perier burnt men and women at the stake. Commenting upon this circumstance Gayarre says:

But what is remarkable and characteristic is the cool, business-like indifference, and the matter of fact tone with which Governor Perier informs his government of the auto-de-fe which has taken place by his orders. He writes of the burning of four men and two women with as much unconcern as a cook would about the roasting of a leg of mutton. (Gayarre, *History of Louisiana*, I, 438.)

A priest, to the great scandal of the Choctaws, seduced their women. (Ibid, 463.) The annals of Louisiana, in 1783, are marked by a singular judicial trial founded on ideas so foreign to our own times that it would seem to belong to another age. An individual having committed suicide, a curator was appointed to the corpse, which was indicted, tried, convicted, and sentenced to be deprived of Christian burial, and to lie rotting and bleaching on the face of the earth among the offals, bones, and refuse of the butcher's stall (p. 499). Another tragic occurrence was when two prisoners were broken on a wheel, and one who was a Swiss was in conformity, it is said, with the penal code observed by the Swiss in the service of France, placed in a coffin, and (*horres co referens*) sawed asunder with a whip saw right across the waist by two sergeants of the Swiss troops. In our days it is more than doubtful, considering the provocation

these men had, whether they would have been punished at all. (Gayarre II, 75.) In 1778, a royal schedule was published in New Orleans, forbidding the reading of Robertson's History of America, and ordering all copies which might be found to be destroyed. (Martin, *The History of Louisiana*.)

The religion of the country was Roman Catholic and no other was tolerated. The spiritual was exalted high above the temporal; the bishop above the governor. Berquin-Duvallon makes the following amazing statement:

However that may be, and while waiting for the natives of the north-western part of America to enter willingly or by force into the bosom of the Church, and until converts can be established throughout the country, the bishop of Louisiana limits himself to exercising his ministry in the interior of the colony. And since the spiritual, in the eyes of every good Spaniard, is as high above the temporal as the soul is above the body, and as the cavalier is above the horse, it is quite necessary that the emoluments of the one also surpass greatly those of the other. Consequently, by a just and moderate appreciation, the bishop receives annually fifteen thousand piasters as a fixed salary, while the governor generally receives six. (Berquin-Duvallon, 172-175.)

The ecclesiastical tribunal had jurisdiction in all church matters. Perrin du Lac says of this:

There is a bishop in New Orleans who rules the colony in spiritual matters. He appoints to all the vacant curacies, and in each important district a chief vicar, to whom he delegates a large share of his powers. There is only one convent for men, the religious of which are idle, dirty, and intolerant, and conceal under the habits their depravity and ignorance. (Du Lac, 392.)

They demanded that not one drop of Christian blood be shed, no matter how vile and despicable may be the persons whose blood is shed. (De Mezieres, May 15, 1770. Bolton, I, 163.) De Mezieres found at Natchitoches, February 1, 1770, two Englishmen, bachelors and Protestants. He set a time when they must either leave the province or arrange to receive instruction in the holy Catholic faith, in order that they might be baptized and become members of the parish. (Bolton, I, 136.)

Nowhere have we found a more graphic picture of the state of affairs in 1803, in Louisiana, than in the narrative of Dr. Paul Alliot. At the risk of some length his account is here transcribed: "At the time of my departure from New Orleans for France," says he, "there were more than sixty unpunished murderers in the prisons. That crime which is

regarded in the society of civilized men as the greatest and most execrable, is not considered and punished as such under the Spanish government in its American possessions. The rich murderer is quit of it for money, while often he who has no money to give is sent to the galleys or to the mines for the rest of his life. It is quite true that a hanged person is good for nothing.

“If the most peaceful inhabitant, who offends a magistrate or a rich man, does not flee promptly, he is cast for life in a dungeon, without being enabled to learn the reasons for it. He can be assured that there exists no guaranty for him. He cannot even procure defense. All communication is forbidden him. He can say, as he enters the prison ‘The light is taken from me forever.’ There are men, either in Havana, or at Cartagena, or at Mexico, or finally in New Orleans, who have been kept in prison for many years simply because they have tried to oppose a man of influence. They are ignored to such a degree that it is no longer a question of them. Such atrocious conduct on the part of the magistrates contributes greatly to the decrease of the population and to the destruction of agriculture and trade. How much have men, who live under such a government, of which to complain. I have experienced its fury. Highwaymen and wolves are less dangerous. Those men with the fanaticism of the Roman religion always carry a Christ in one hand and a dagger in the other. This, in a few words, is how men living under the Spanish laws are governed, and how they conduct themselves.

“It is quite otherwise with the American people, although they are the nearest neighbors of Louisiana. Prisons are only the refuge of men condemned by the laws. The peaceable citizen enjoys in his own fireside a tranquillity unknown in New Orleans. He is sheltered from all persecutions born of despotism and ignorance. No magistrate ever allows himself to exhibit the least anger towards his fellow citizens. The law is equal for all members of society. That is the reason why there reigns a tranquility and security in the United States of America, which makes for the happiness and

comfort of all inhabitants. Thus the increase of its population is the most complete proof of its good government.

“The inhabitants of Louisiana recognize no other religion than the Catholic. However, they are not at all persecuted by the priests for their religious opinions as at Cartagena, Guatemala, and Mexico. In its churches are not seen those thousands of pictures which arouse anger in the kind heart of a good man, with their portrayal of thousands of poor Indians thrown alive into the flames for their religious opinion. There truly exists there no other Inquisition than that which is exercised there by men of influence. All shops are open there on feast days and Sundays. Drivers and workmen labor on those days just as on other days. The young people of both sexes, after dinner, finish the day by dancing and even pass the night in that sort of exercise.

“From the first of the year until Easter the halls set aside for such amusements are in full swing. Since there are two different castes, divided by color, each has its own hall. (White) ladies never admit into their public society any person of color.

“Great respect is shown by the inhabitants for the dead. Their burial is sad, silent, and respectful ceremony. As this ceremony (i.e. mass) is repeated four or five times a day, the parish priest who has but a modest appointment derives a good profit from it.

“Protestants who die there are never buried in the Catholic cemeteries; and since there are no cemeteries for them, their bodies are deposited in an open field which is used as a pasture for horses and cows. Sometimes it happens that dogs, by digging with their feet, get at the bones and gnaw them—a thing that is horrifying and repugnant to humanity. But Spaniards and especially hispanised Frenchmen, consider all who are not Catholics as beasts, and ferocious in their religious opinion, they look upon all such atrocities with a tranquil eye.

“A citizen of Philadelphia, a sailor by occupation, being in New Orleans, asked for a surgeon in the prison where he became ill. The porter summoned Montaigu, who visited

him immediately. After examining the sick man he asked if he were a Catholic. The latter replied that he was not. Montaigu said to him, 'You are an English dog, to whom I will give no aid, for you have not been baptized and are damned. Let him die.' And he immediately turned his back on the sick man. Such is the aversion which those fanatic brigands show for those who do not think as they do in matters of religion." (Alliot, *Historical and Political Reflections on Louisiana*. Robertson, I, 73-77.)

Bienville enacted the Black Code which remained the law of the land until the Americans took charge of the country. "But before leaving the colony," Gayarre says of Bienville, "he published, in the month of March, of the year 1724, a *Black Code*, containing all of the legislation applicable to slaves. It remained in force until after the cession of Louisiana by Spain to France, and by France to the United States, and some of its provisions have been incorporated into the Black Code which is now the law of the land. As it embodies the views, feelings, and legislation of our ancestors more than a century ago, on a subject which has been growing daily in importance, I have deemed it of sufficient interest to lay the whole of it before the public. Its first and third articles were, it must be confessed, strangely irrelevant to the matter in consideration. Thus the first declaration that the Jews were forever expelled from the colony; and the third, that the Roman Catholic religion was the only religious creed which would be tolerated in Louisiana. By what concatenation of causes or of ideas, these provisions concerning the supremacy of the Roman Catholic religion and the expulsion of the Jews came to be inserted into the Black Code, it is difficult to imagine." (Gayarre, *History of Louisiana*, I. 362, 363.) When O'Reilly became the Spanish governor he thought it necessary, by a special proclamation, to re-enact the Black Code. (Ibid, III, 7.)

The cession of Louisiana to Spain was made by France November 3, 1762. At first the transaction remained a secret; but when the cession was announced it was exceedingly unpopular in Louisiana. The Spanish were likewise unfor-

tunate in the selection of Ulloa as their representative in the province. "Don Antonio de Ulloa," says Chevalier de Champaigny, "a man of whom knowledge and erudition were ascribed, had not the proper talents for managing men. He had not penetration enough to know them, nor impartiality enough to avoid injustice or to correct a false judgment. He had not that amenity, the mildness, that engaging way which gains all hearts, and above all a Frenchman's. He had not that happy combination of severity and clemency which can punish or pardon in reason. Obstinate, nothing was better than his own plans; violent, he confounded in his rage all those he dealt with; imperious, his will was law; minute in his projects, vexatious in their execution, arrogant when yielded to, timid and supple when resisted, inconsiderate in his plans, destitute of dignity, of generosity, shut up in his cabinet, appearing only to disoblige. Such was the man in soul. In body it would be hard to be thinner or smaller than Ulloa; sharp, weak voice announced his disposition. His features, though regular, had something false withal; large eyes, always bent on the ground, darted only stealthy glances, seeking to see and to be unseen. A mouth, whose forced laugh announced knavery, duplicity and hypocrisy, completes the portrait of Don Antonio de Ulloa." (French, *Historical Memoirs of Louisiana*, V, 151-153.)

It is not to be wondered at that there was serious trouble in the province on account of these unheard of cruelties. As a consequence the people arose and expelled Ulloa.

In his stead was sent, with an ample army, the terrible O'Reilly. His government was marked "by arbitrary, tyrannical, and cruel acts, and some stormy occurrences." (Berquin-Duvallon, 166, 167.) He condemned to death, after they were allowed to take the oath of allegiance, six of the principal citizens to the infamy of the gallows. The sentence was: "*Ipso jure*, by their participation in so horrible a crime, and to be led to the place of execution, mounted on asses, and each one with a rope around his neck, to be then and there hung until death ensue, and to remain suspended to the gallows until further orders; it being hereby given to be

understood, that any one having the temerity to carry away their bodies, without leave, or to contravene in whole or in part, the execution of this very same sentence, shall suffer death." (French, V. 211, 212.)

It was O'Reilly who inaugurated the Inquisition in Louisiana. Of this event Castellanos says: "It is a historical fact that wherever Spain exercised dominion, whether in Mexico, Peru, Cuba, or her North American possessions, the peculiar institutions of the mother country were engrafted upon it and became a part and parcel of her colonial system of government, subject only to such limitations and modifications which might be imposed by the king. State and church, of which the Santa Harmandad (Inquisition) formed not an inconsiderable part, being blended together by almost indissoluble ties, the Inquisition by the mere transfer of the territory from France to Spain *ipso facto* was incorporated into its political machinery. Thus we find in 1769, immediately after the unfortunate execution of the Louisiana patriots and the unfurling of the Spanish flag upon the Plaza de Armas, Governor O'Reilly, in his *Bando de Gobierno*, or rules for the government of the people, issued among other equally important matters, the following article: 'The principal object of the institution of the tribunal of the Santa Harmandad (Inquisition) being to repress disorder and to prevent the robberies and assassinations committed in unfrequented places by vagabonds and delinquents who conceal themselves in the woods, from which they sally and attack travelers and the neighboring inhabitants, the Alcalde Mayor Provincial shall assemble a sufficient number of members or brothers of the Santa Hermandad (Inquisition) to clear his jurisdiction of the perpetrators of such evil deeds, by pursuing them with the spirit, seizing or putting them to death'." (Castellanos, *New Orleans as it was*, 282-286.)

Another attempt was made to fasten the Inquisition upon Louisiana. "But what prevented," says Phelps, "the grim church of Spain from taking such hold upon Louisiana as it had done upon the other colonies was not the then small influence of alien Americanism, but the very nature of the

French creoles themselves. They were a gay people, light-hearted and generous, independent, and impatient of restraint. In their nature there was a kindly tolerance which shrank from the cruel tyranny of such a priesthood as dominated Spain and the Spanish colonies. Even the Spanish governors were imbued with this feeling and assisted the people in holding the ecclesiastical power within harmless bounds." (Phelps, *Louisiana, A Record of Expansion*, 205.)

In 1789, the Spanish Capuchin Antonio de Sedella, under the new policy of the bigoted Charles IV., was appointed emissary of the Inquisition in Louisiana.

There are as many opinions of this Sedella as there have been writers about him. Phelps describes him as follows: "The portrait of this priest which to-day remains in the cathedral shows such a figure as the popular mind would call typical of the agent of that relentless cult of fanatic cruelty—tall, gaunt figure, clad in the rough robe of the Capuchin Order, corded about the waist, the feet bare except for meager sandals, a frame full of physical power and the endurance which allows but little fellow-feeling for weakness, the round tonsured head, the wiry beard and, above all, the expression of pitiless devotion to a stern conception of duty that almost glitters from the piercing eyes and seems to be symbolized in the very hook of that hawk-like nose." (Phelps, 206.)

Bishpam, the latest writer on the subject, says:

Of all the remarkable characters living in the early days, none is more puzzling to the student of history than Antonio de Sedella. Priest of the order of Capuchins and for many years Cure of the Cathedral. Ask the Rector of the Cathedral his opinion of Fray Antonio. "He is a saint," is the reply. Read John Gilmary Shea's "Life of Archbishop Carroll," and you will find that he does not hesitate to class this venerated man among the lowest of criminals. Read the few pages devoted to Fray Antonio by Father Chambon in his "Monogram of St. Louis Cathedral," behold still another opinion. Read the correspondence between Claiborne and James Madison and you will see this remarkable character in the light of a scheming, adventurous, dangerous man, who must be carefully watched. Finally, look at the picture in Mr. Cusack's collection, and you will see the face of a genuine ascetic, yet withal a man who would fight to death for liberty, not only religious but to raise to God's blue heaven all who are down-trodden. (Fray Antonio de Sedella. *The Louisiana Historical Quarterly*, II, 1. January, 1919, p. 24. Also, *Louisiana Historical Quarterly*, II, 4.)

In regard to the character of Sedella, we are not, in this place, interested. We have to do with his connection with the Inquisition. Padre Antonio had his agents and implements of torture, and made his investigations with secrecy and caution. Apparently when his victims had been chosen, he applied to Governor Miro for a file of soldiers that he might need some night in the near future. (Phelps, 206.)

The historian of Louisiana, Gayarre, gives the following account of the affair: "The reverend Capuchin, Antonio de Sedella, who had lately arrived in the province, wrote to the Governor to inform him that he, the holy father, had been appointed Commissary of the Inquisition, that in a letter of the 5th of December last, from the proper authority, this intelligence had been communicated to him, and that he had been requested to discharge his functions with the most exact felicity and zeal. After having made his investigations with the utmost secrecy and precaution, he notified Miro that, in order to carry, as he was commanded, his instructions into perfect execution in all their parts, he might soon, at some late hour of the night, deem it necessary to require some guards to assist him in his operations.

"Not many hours had elapsed since the reception of this communication by the Governor when night came, and the representative of the Holy Inquisition was quietly reposing in his bed, when he was aroused from his sleep by a heavy knocking. He started up and, opening his door, saw standing before him an officer and a file of grenadiers. Thinking they had come to obey his commands, in consequence of his letter to the Governor, he said: 'My friends, I thank you and his Excellency for the readiness of this compliance with my request. But I have now no use for your services, and you shall be warned in time when you are wanted. Retire then, with the blessing of God.' Great was the stupefaction of the Friar when he was told that he was under arrest. 'What,' exclaimed he, 'will you dare lay hands on a Commissary of the Holy Inquisition?' 'I dare obey orders,' replied the undaunted officer, and the Reverend Father Antonio de Sedella

was instantly carried on board of a vessel, which sailed the next day for Cadiz.

“Rendering an account of this incident to one of the members of the Cabinet of Madrid, Governor Miro said in a dispatch of the 3rd of June: ‘When I read the communication of that Capuchin, I shuddered. His majesty has ordered me to foster the increase of population in this province, and to admit in it all those who would emigrate from the banks of those rivers which empty themselves into the Ohio. This course was recommended by me, for the powerful reasons which I have given in confidential dispatches to the most excellent Don Antonio Valdes, and which your Excellency must have seen among the papers laid before the Supreme Council of State. This emigration was to be encouraged under the pledge that the new colonists should not be molested in matters of religion, provided there should be no other public mode of worship than the Catholic. The mere name of the Inquisition uttered in New Orleans would be sufficient, not only to check immigration, which is successfully progressing, but would also be capable of driving away those who have recently come, and I even fear that, that in spite of my having sent out of the country Father Sedella, the most fatal consequences may ensue from the mere suspicion of the cause of his dismissal.’ Considering the dread in which the holy tribunal of the Inquisition had always been held in Spain, the energy with which Miro acted on this occasion cannot be too much admired.” (Gayarre, *History of Louisiana*, III, 269-271.)

The religious condition of the country was distressing. There is some very interesting information written from New Orleans, under date of April 8, 1815, by Messrs. Mills and Smith, to the Massachusetts Bible Society. These were agents of that organization and presented the following “View of Louisiana”:

We left Natchez the 12th of March, and went on board a flat-bottomed boat, where our accommodations were but indifferent. The weather was generally pleasant, and we arrived at New Orleans the 19th. The distance is three hundred miles. For 100 miles above New Orleans the banks of the river were cleared, and in descending the river you pass many very elegant plantations. The whole of this distance the banks appear like one

continued village. The greater part of the inhabitants are ignorant of almost everything except what relates to the increase of their property; destitute of schools, Bible and religious instruction. In attempting to learn the religious state of the people we were frequently told that they had no Bibles and that the priests did not allow of their distribution among them. An American who had resided two or three years at a place which had the appearance of being a flourishing settlement, informed me that he had not seen a Bible during his stay at the settlement. He added that he had heard that a woman from the state of New York had lately brought one into the place. (Publications of the Louisiana Historical Society, IX, 1916. A.D. 1916.)

Mr. Mills, accompanied by the Rev. Daniel Smith, made a second missionary trip to Louisiana, in 1816. He says:

There are American families in that part of our country who never saw a Bible nor heard of Jesus Christ. It is a fact that ought not to be forgotten that so late as March, 1815, a Bible in any language could not be found for sale, or to be given away, in New Orleans. (Ibid, 64.)

These gentlemen likewise give us the following information in regard to the state:

In 1810 Louisiana contained 76,556 inhabitants, 34,600 were slaves. Since that time its population is doubtless considerably increased; but to what extent, we are unable to say. The principal settlements, out of New Orleans, are the following: Those on the Mississippi, extending thirty miles below New Orleans, and above the northernmost boundary of the state, are almost wholly occupied by Frenchmen, Acadians and Germans, who speak the French language. The settlements in the counties of Attakapas and Opelousas are very considerable and have a mixture of French and American inhabitants. There are in the state two Methodist circuits, but there is no Baptist preacher, as we could ascertain and, out of New Orleans, no Presbyterian minister. A very large portion of the state has never, as we could learn, been visited by a Presbyterian preacher. Many of the American inhabitants were originally Presbyterians, and very many would rejoice to see a respectable missionary among them. It is, therefore, of immense importance that some one should be sent to explore the country and learn its moral and religious state, and introduce, as far as possible, the institutions of the gospel. Such a man might not only be useful to the Americans; he might exert a salutary influence on the French also. He would doubtless promote the farther distribution of the French Scriptures. Religious tracts, in that language, might be very soon circulated among the people. And a prudent and diligent use of such means, we have reason to hope, would result in happiest consequences. (Publications of the Louisiana Historical Society, IX, 69, 70.)

The editor of the *Louisiana Courier* wrote, in 1813, a very remarkable article attacking the Bible Society as a creature of England to enslave the country to her dominion. The article is long and bitter. He says, among other things:

The Popes had at least wrapped their ambition in a veil, which the court of London cannot make use of. Rome had the precaution to mix her views of overthrowing with the preaching of a religion until then unknown to that part of the world, and the doctrine which her missionaries were ordered to introduce into China & Japan, created in the people of those countries the

idea of worship, which they had never before heard of. Their sovereigns, although so disposed as they might be to fear innovations, were naturally led to the belief that the exaltation of religious ideas only had engaged those propagators of the Christian faith, to suffer the dangers and fatigue of a long and tiresome voyage; they could not suppose that a handful of priests, perfectly unacquainted with the languages and customs of their country, could even find in their religion a lever strong enough to shake their dominion even in its foundations. But here, a tendency exclusively political is ascribed to the affiliation which the Bible society intends to establish in Louisiana, and which it has already established in other parts of the union. What other purpose can reasonably be ascribed to it? (*The Louisiana Courier*, April 14, 1813.)

Such were some of the contentions which were made to stir up strife, and to produce prejudice against evangelical religion.

Although Louisiana was settled in the earlier years of the eighteenth century, it was by French adventurers rather than by home seekers. It is not surprising, therefore, that during their entire occupancy of the region, we find only occasional, and not very successful, attempts to establish schools.

Educational conditions about the beginning of the nineteenth century are set forth in the following quotation from a volume published in 1803:

There is in this country no other public institution appropriated to the education of youth, except a mere school established by the government and comprised, say, of fifty children almost all from poor families where instruction is given in French and Spanish, in reading, writing, cyphering, and the convent of nuns who have a few boarding pupils and keep a class for day pupils. (Fay, Edwin W., *History of Education in Louisiana. Circular of Information*, No. 1, 1898, p. 20.)

A school for boys, however, had been kept for a few years, but failed for lack of support.

The conditions which prevailed, in 1803, as we have partly narrated, rendered the establishment of an American government, in Louisiana, very difficult. In truth, Louisiana, to this day, is not wholly governed upon the principles of American law. Governor Claiborne fully sets this forth in letters to James Madison. In a letter, dated New Orleans, January 2, 1804, he says:

Permit me, before I conclude, to repeat my solicitude for the early establishment of some permanent government; not merely on account of my personal interest in the acceleration of that measure, but for the sake of the Country. When the charms of novelty have faded, and the people have leisure to reflect, they will, I fear, become very impatient in their present situation.

I could wish that the constitution to be given to this district may be as republican as the people can safely be entrusted with. But the principles of a popular government are ill suited to the present state in this province; the representative system is an enigma that at present bewilders them. Long inured to passive obedience, they have, to an almost total want of political information, superadded an inveterate habit of heedlessness as to measures of government, and of course are by no means prepared to make any good use of such weight as they may prematurely acquire in the national scale. For nearly the same reasons, the establishment of a judiciary on American principles will have to encounter the most serious difficulties. Not one of fifty of the old inhabitants appear(s) to me to understand the English language. Trials by jury at first will only embarrass the administration of justice; tho' I presume a short acquaintance will be sufficient to convince any reasoning society of the inestimable advantage of that happy system.

In his letter to Madison, January 10, 1804, he says of the Louisianians:

The more I become acquainted with the inhabitants of this province, the more I am convinced of their unfitness for a representative government. The credulity of the people is only equalled by their ignorance, and a virtuous Magistrate resting entirely for support on the suffrages and good will of his fellow citizens in this quarter, would at any time be exposed to immediate ruin by the machinations of a few base individuals, who with some exertion and address, might make the people think against their, and act against their interests.

In his letter of July 3, 1804, he says:

The population is composed of so heterogeneous a mass, such prejudices exist, and so many different interests to reconcile, that I fear no administration or form of Government can give general satisfaction.

In his letter of July 7, 1809, also written to Madison, he says:

The Louisianians have as little mischief in their disposition, and as much native goodness as any people I ever lived among; but unfortunately they are extremely credulous, and their general sentiment and conduct may easily be directed by a few intriguing and designing men. I find also among the Louisianians a considerable jealousy of their American brothers,—viewing themselves as a distinct and acquired branch of our family, they seem to think they are not secure in the affections and confidence of the Government. Of this circumstance also, designing men avail themselves to excite fear and suspicion; but I am persuaded that a little experience under the American Government will give rise to very different impressions among the body of the people, and that in a few years the Louisianians will be among the most grateful of our Citizens, and sincere admirers of our Union and Government.

It was under conditions like these that the Baptists began their work in Louisiana. The government had been administered on a basis hostile to human liberty. The religion of the country was confined to that of the Roman Catholic Church. The population was heterogeneous. The stand-

ard of morals was not always of the highest. The country was not prosperous and only sparsely settled. The cession of the country by France to the United States partially changed some of these conditions. The country was opened up to settlers and to some extent new ideas prevailed; but there was much jealousy between the natives and the new comers. It is always difficult to instill new ideas where old traditions have dominated the people. But in spite of it all, and in the face of it all, the Baptists undertook this herculean task.

CHAPTER II

THE COMING OF THE BAPTISTS

The Mississippi Country—The Revolt of 1782—The Spanish in Natchez—Richard Curtis and His Company—Their Dangerous Journey—Their Character—Salem Baptist Church—The Ordinance of Baptism—Bailey Chaney—Stephen DeAlvo—Curtis Threatened with the Mines—Leaves the Country—Curtis in South Carolina—The Return—The Country Freed from Spain—Preaching under the Stars and Stripes—The Mississippians in Louisiana.

Fear not, little flock, it is your Father's good pleasure to give you the Kingdom.—*Luke*.

It is necessary for us to consider the early settlement of Mississippi, in this place, because the first Baptists of Louisiana came from that state, and the connection is so intimate that the history of the Baptists of Louisiana requires some knowledge of the early Baptists of Mississippi.

The whole of the Mississippi country had come under the domination of Spain. The conviction of the settlers was that the country belonged to Great Britain. In April, 1782, there was an uprising against Spain in favor of the control of England. As might have been expected Spain soon put down the revolt. The harsh treatment of the French malcontents in New Orleans by Governor O'Reilly was then recalled. Many fled the country precipitately, taking with them their families as best they could. Few incidents in the early years of Mississippi caused more suffering or distress than the flight of the men and women of that day. Claiborne gives the following pathetic account of the sufferings of a large number of fugitives:

A more precipitate and distressing exodus never occurred. Leaving their homes, which they had made comfortable by severe toil, their property, which had been accumulated by patient industry; with no transportation but a few pack horses, with no luggage but their blankets and some scanty stores, they gathered their wives and children and struck into the wilderness. Fearful of pursuit, fearful of ambush, dogged by famine, tortured by thirst, exposed to every vicissitude of weather, weakened by disease, more than decimated by

death, the women and children dying every day, this terrible journey makes the darkest page of our record. But the courage and perseverance they evinced, the uncomplaining patience and fortitude of refined and delicate women, and the period of suffering and peril, shed a glow of sunshine over the story, and their descendants, still numerous in Mississippi, will read it with mingled pity and admiration. (Claiborne, *Mississippi as a Province, Territory and State*, I, 129, 130.)

Fortunately those who remained were treated better by the Spanish governor than might have been expected. Speaking of the Spanish governors Claiborne says:

The successive commandants at Natchez, and the governor-general of Louisiana, were accomplished gentlemen, trained to arms, stately but courteous, punctilious, fond of etiquette and pomp, but hospitable, generous and forbearing. They were Catholics, of course, and such was the religion of the kingdom and its provinces, and those who emigrated to the country came with a full knowledge of the fact. A large majority of the settlers were Protestants, who enjoyed their faith and the right of private worship. No attempt was made to proselyte or proscribe them, nor was there even any official interference unless the parties in their zeal, or under indiscreet advisers, became offensively demonstrative. (Claiborne, I, 136.)

This language of Claiborne is guarded, and has in it a number of limiting clauses. A little further on he justifies the action of the Spanish governors by contrasting their actions with those of some of the Protestants in New England. So far as Baptists are concerned the point holds good. They did not any more escape the wrath of the Roman Catholics in Louisiana and Mississippi than they did that of the Puritans of New England. "It was a community of Protestants," says Lowry and McCurdle "under a strict Catholic dynasty, in an age of intolerance." (Lowry and McCurdle, *A History of Mississippi*, 133.) And that probably relates the story.

It was under conditions like these that in the spring of 1780, a number of emigrants left South Carolina for the Natchez country. In this company there were ten or twelve Baptists. There was Richard Curtis, Sr., who was the father of a large family and a deacon; Richard Curtis, Jr., who had a small family and was a licensed preacher; John Courtney, John Stampley, Daniel and William Ogden, and Mr. Perkins, friends and neighbors. Richard Curtis, the preacher, was from Virginia, and had settled previous to the War of Independence, in South Carolina, on the Great Pedee river, some sixty miles from Charleston. During the war the elder

Curtis and his sons were soldiers in the command of General Francis Marion. They remained in the service until their homes and their substance were destroyed by the British and the Tories. Exposed as they were to the constant attacks of the enemy they saw that their only hope was to emigrate to the West. (Charles H. Otken, *Richard Curtis in the Country of the Natchez*. The Mississippi Historical Society Publications, III, 148-153, Oxford, 1900.)

After enduring hardships incident to a journey through an unbroken forest, the company reached the Holston river in the year 1780. Here they halted to make needed preparation for the voyage by water. When this had been accomplished, three flat-boats started down the Holston river. When toward the close of the year the waters of the Holston river had attained a sufficient depth for navigation, they embarked in their boats, and committed themselves to the protection of God. The Rev. John G. Jones, who was a member of the Mississippi Conference of the M. E. Church, South, and a lineal descendant of one of these pioneers, gives a graphic description of the journey. He says:

Such the natural difficulties in the way of navigation in those early times that it was, at best, a hazardous undertaking to descend the Holston, Tennessee, Ohio and Mississippi rivers in such water craft as they were then able to construct; but what made it doubly hazardous was the belligerent stand which the Cherokee Indians had taken against all emigration through their country. They often availed themselves of the narrows, shoals and sudden turns in the Holston and Tennessee rivers to attack immigrant boats. Our voyagers being fully aware of that fact, went as well prepared for it as their limited resources would allow, and kept a constant watch for the approach of their stealthy foe. We who have, until lately, generally had "peace and truth in our days," think it strange that our pious forefathers would thus not only peril their own lives, but also the lives of their wives and little ones; but they had already become inured to the horrors and dangers of war, and viewed such adventures very differently from what we do. These emigrants, for the sake of mutual protection, had agreed to float as near each other as they conveniently could. The foremost boat contained Richard Curtis, senior, and his immediate family, and his own sons and daughters with their families. The second boat contained two brothers by the name of Daniel and William Ogden, and a man by the name of Perkins, with their families, most of whom were Baptists. We have no record of the names of those in the third boat. They seem to have fallen in with the others for the sake of protection in descending to Natchez. The voyagers in the last named boat had in some way contracted the small-pox and, to prevent the contagion from spreading to the other boats, they were required to float a few hundred yards in the rear and to occupy a different landing at night. After floating unmolested for several days, the hostile savages espied the boats somewhere near the mouth of Clinch river, and fixed on a short bend in the Tennessee river, near

the northwestern corner of Georgia, as the place of attack. Having to float near the shore to keep in the channel, the foremost boat was violently assailed by the lurking Cherokees. All hands on board commenced a vigorous and well-directed defense. That her husband might be released to use his rifle on the assailants, Mrs. Jones put her eldest son, William, then in his twelfth year, at the oar, while she held up a thick, poplar stool between him and the bullets; and it was well she did, for it was pierced by one of the leaden missles. After the danger was all over, Mrs. Jones laughingly remarked that "the guns were very weak, as they did not make a very deep impression on her stool." Another lady heroically took the steering oar from her husband that he might ply his rifle on the foe and, with unfaltering courage, guided the boat until disabled by a wound in the back. Hannah Courtney was grazed on the head by a ball, and Jonathan Curtis was slightly wounded on the wrist, but, so far as the writer knows, no life was lost. While the attention of the assailants was mainly directed to the first boat, the second floated by the point of attack unharmed.

The excited and bloodthirsty savages now directed their whole force to the capture of the third and last boat, and as it was passing through the narrows they boarded it in full force and massacred all on board except one lady, whom they retained as captive about three years, until, by treaty, she was restored to her friends. But this was a dearly bought victory to the Cherokees, for, either from the captured lady or the clothing and other articles taken from the boat, they contracted the small-pox, which passed through their villages like the destroying angel, until multitudes of them died. When suffering from the raging fever and thirst occasioned by the terrible epidemic, they sought relief by lying in the waters of the Tennessee, which only made it the more fatal. Their descendants have, to this day, a traditional horror of that terrible pestilence. It was impossible, from the slow and unwieldy movements of their flat-boats, for those who had escaped to round to and land enough to afford the captured boat any assistance, even if they had not been so far outnumbered as to render the attempt worse than fruitless; so, with gratitude to God for their deliverance, and sadness and lasting sorrow for their lost fellow-voyagers, they pursued their dangerous way until they landed in safety at the mouth of Cole's Creek, about twenty miles above Natchez by land. (Jones, *A Concise History of the Introduction of Protestantism into Mississippi and the Southwest*, 25-27. St. Louis, 1866.)

They settled some ten miles from the river. For several years they endured many hardships and deprivations incident to a new country, which was but poorly supplied with the necessities of life. They were a people of sound morals. Richard Curtis, Jr., was their instructor in religion. It is said that there was not a cabin in the community in which the Bible was not read, and from which prayers did not ascend to God. Firm in their convictions, they neither prescribed, nor proscribed creeds. The idea of religious liberty had taken deep root in the thought of this people.

This community was called the Salem Baptist church; but it was constituted, not only without a presbyter of ministers; but without the presence of a single ordained minister. "They simply agreed to meet together statedly," says Bond, "and

worship God according to his word, and to exercise good discipline over one another, and called Elder Curtis to preach for them, whose labors were greatly blessed eventually. This course was a matter of necessity with them, and it seemed that the Lord owned and blessed their efforts; and in process of time sinners were converted to God, and professed hope in the Saviour, and desired baptism." (Bond, *A Republication of the Minutes of the Mississippi Association from its Organization in 1806 to the Present Time, 3, 4.* New Orleans, 1849.)

This brought up in the minds of these pioneer workmen in the Lord's vineyard a very interesting question for solution. "Who could administer the ordinance of baptism according to the faith and order of the church?" Curtis was only a licentiate, and was not authorized, according to the polity of Baptist churches, to administer baptism, and yet there were persons desiring the ordinance, who exhibited the usual evidences of conversion. The matter was postponed until by letter they could consult the parent church in South Carolina. The church in that state, on receiving this interesting communication from the "Natchez Country," took the matter under consideration and returned the answer: "That there was no law against necessity, and under the present stress of circumstances the members ought to assemble and formally appoint one of their number, by election, to baptize the converts." This advice was acted upon and Richard Curtis baptized the converts. Thus was the first church in Mississippi organized without a presbytery or an ordained minister.

From this period to 1793 or 1794, Bond continues, we know but little about the church, only that it existed and increased. A number of emigrants had come in, among them were some Baptists. At this time we find the name of Wm. Chaney, an ordained deacon, among them, from South Carolina; also, Bailey Chaney, who was a preacher, but not ordained; also, a man by the name of Harigail, Barton Hannan, and Wm. Owen, all of whom, it appears, preached, but none of them ordained, as far as we can learn; and we cannot

learn whether these commenced the exercise of preaching here, or came here licensed preachers, but we think most of them commenced here.

To avoid the detection of the Spanish Catholics, on at least one occasion, baptism was administered by torch light. About this time there was an occurrence which greatly incensed the leaders of the Roman Catholic Church. Stephen DeAlvo renounced the Catholics and united with the Baptists. The opposition of the Catholics broke into a blaze of persecution, and the Baptists were peremptorily ordered to "desist from their heretical psalm-singing, praying and preaching in public or they would be subjected to sundry pains and penalties." This coercive act was followed by another in 1795, Don Manuel Gayoso de Lemos, the Spanish Commandant at Natchez, the tenor of which was that "if nine persons were found worshiping together except according to the forms of the Catholic Church, they should suffer imprisonment." It was at this time that the Spanish Governor wrote an "expostulatory letter to Mr. Curtis, demanding that he should desist from what was considered violative of the laws of the province, and against the peace and safety of the country." (Publications of the Mississippi Historical Society, III, 149.) To this letter Curtis replied with bluntness and severity, and informed him that he intended to do his duty.

The immediate arrest of Curtis was now ordered, and on April 6, 1795, he stood a prisoner before Governor Gayoso. He was given to understand that if he did not desist from preaching publicly he would be sent with Hamberlin, DeAlvo, and others to the mines of Mexico. For some two or three months only night meetings were held. About this time Curtis married a couple and this further inflamed the situation.

"The officers of the Provincial Government," says Jones, "instigated by the priesthood, made diligent inquiry as to the time and place of holding their meetings for exhortation, prayer and Christian intercourse, and devised plans for the capture of Messrs. Richard Curtis, William Hamberlin

and Stephen DeAlvo. Orders for their arrest were secretly issued on or just previous to the 23rd of August, 1795. The 23rd of August was a quiet Sabbath, with all of its holy associations inviting the devout worshipers to assemble at the house of prayer. It was the private residence of one of their number, in what was then and is still known as 'Stampley's Settlement,' on the south fork of Cole's Creek.

"The pickets had been promptly posted on all the roads, and the little persecuted fraternity of Baptists were, in subdued tones, conducting their worship, when the sentinel on the Natchez road came in hurriedly and announced the appearance of five men, which he took to be a Spanish officer and his *posse*. The religious exercises closed immediately, and Messrs. Curtis, Hamberlin and DeAlvo hastened to a neighboring thicket to conceal themselves, knowing that they were peculiarly obnoxious to the hierarchy at Natchez. The others adjusted themselves with apparent carelessness about the house and yard, when the unwelcome visitors rode up and, with characteristic self-importance inquired, 'What are you all doing here?' They replied, 'We are not harming anybody; we always suspend our secular avocations on the Sabbath, and either rest at home or spend our time in such intercourse with each other as suits us.' 'We wish to see Dick Curtis, Bill Hamberlin and Steve DeAlvo—either one or all of them; where are they to be found this morning?' authoritatively inquired this embodiment of Papal intolerance, to which an evasive answer was given, such as, 'We don't know *exactly*—*somewhere* in the neighborhood, we suppose.' The officer then announced that he had come with orders from Governor Gayoso to arrest those three rebels, preparatory to their being sent to work for the remainder of their lives, and if any man should be found aiding and abetting either their concealment or escape, they should suffer the like penalty."

It, therefore, became necessary that for security these men should leave the country. They were provided with horses. But no man must be found "aiding and abetting" them in their escape. "Who will take their supplies to their

place of concealment, on Bayou Pierre?" The problem was solved by a daring woman of the neighborhood, Cleo Holt. "If the *men* in the neighborhood," said she, "are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies, in order to secure their escape from the clutches of those gospel-hating Catholics, if they will furnish me with a good horse surmounted with a *man's saddle*, I will go in spite of the Spaniards, and they may catch me if they can." All things being ready, she made her appearance, dressed in a man's clothes, she mounted her horse and boldly dashed off.

In due process of time Curtis and his companions reached the Great Pedee, in South Carolina, where they remained for two and one-half years. In the meantime, Curtis was an active and acceptable preacher, and was ordained to the gospel ministry by Elders Benjamin Moseley and Mathew Cullins. The Natchez country had in the meantime passed under the control of Georgia, and was recognized as United States Territory. While this much desired event was verging to maturity, the Baptist community in the Natchez country were not idle spectators. They resumed their meetings for public worship. They had written to their long banished brethren in South Carolina to return home, and expectation was on tiptoe to hail their arrival.

The return of Curtis and his companions was most affecting. "With light hearts and buoyant hopes they commenced their homeward journey," says the historian. "Now they could sing On Saturday night they were in a half a day's journey home. At early dawn they resumed their journey, thinking it no harm to travel a little on Sunday under such circumstances. They separated, and each was making for his home, when Mr. Curtis fell in with cheerful companions of former acquaintances on their way to the 'House of Prayer.' They assured him that he would not find his wife and children at home, for by that hour they were certainly on their way to the church, so he turned with the company to the house of God. When they arrived at the church, Mrs. Curtis, with her household, had not yet made their ap-

pearance, but he was assured that all were well, and that they certainly would soon be there; and as the hour for the preaching had come the brethren insisted on his going immediately into the pulpit and preaching them a sermon. He submitted, and while, with his head depressed below the book board, he was turning to his hymn and text, his wife came in, unobserved by him, and quietly took her usual place by the wall. The congregation being mostly within doors—and waiting one for another—no one gave her an intimation of the presence of her long-exiled husband. When he rose up she looked at the pulpit to see who was going to officiate, and seeing it was her own beloved, long lost, but now restored husband, it was more than her womanly heart could endure. She shrieked and swooned away, and was borne from the house in an unconscious state. Cold ablutions were resorted to, and consciousness soon returned; and the cordial greetings and soothing words of her husband soon quieted her nerves. All returned to the church, and Elder Curtis preached an appropriate sermon." (Jones, 46, 47.) The church was duly founded and organized and took the name of Salem.

The story had a happy ending. "Within the year," continues Jones, "preceding the evacuation of the Natchez district by the Spanish Government, and pending the negotiations between the representatives of the United States and those of the court of Madrid, there was a great deal of ill feeling between the adherents of the two governments, and also between the Protestants and the Catholics. Believing the day of their freedom from Papal rule to be near at hand, the Baptists began to rally their forces and to demand the re-establishment of their public worship. The state of affairs brought to light several prominent members and licensed preachers of the Baptist churches not heretofore known in its history. Among them we find the names of William and Bailey Chaney, from South Carolina. William Chaney had been ordained a deacon in the church, and several persons desiring baptism before the return of Elder Curtis, he was appointed by the members to administer the ordi-

nance, from which we infer that he was a man of gifts as well as grace. Bailey Chaney was a licensed preacher, and probably preached the first sermon in Natchez after the Spanish Government was superseded by that of the United States. Soon after the Spaniards left, the Americans erected a large bush arbor and supplied it with a temporary pulpit and seats, and invited Mr. Chaney to preach them a sermon under the 'Stars and Stripes,' which he did to an immense congregation."

The Natchez country was no longer under the domination of the Spanish governors of Louisiana and the authority of the Roman Catholic Church. In the dire struggle narrated above the Baptists had not only founded their churches there; but they had already extended their operations into the territory now included in the State of Louisiana. Here, again, they met with the most serious persecutions, but the intrepid missionaries of the cross, through almost incredible sufferings and hardships, firmly established the Baptist cause in the state of Louisiana.

But the Spanish authorities were on the alert for the appearance of heresy in the Louisiana territory. Baron de Carondelet had been succeeded as governor by Don Manuel Gayoso de Lemos, a brigadier-general of the royal armies. In the month of January, 1798, he issued, among other regulations, the following:

6. Liberty of conscience is not to be extended beyond the first generation; the children of the emigrant must be Catholic; and emigrants not agreeing to this must not be admitted, but removed, even when they bring property with them. This is to be explained to settlers who do not profess the Catholic religion.

7. It is expressly recommended to commandants to watch that no preacher of any religion but the Catholic comes into the province. (Martin, History of Louisiana, 276.)

These regulations were not new and did not prevent Baptist preachers from entering Louisiana. They had suffered too long and cruelly to be deterred by such threats as these. No more heroic men ever lived than these early preachers of Mississippi and Louisiana.

The first Baptist preacher, indeed the first Protestant preacher, in the bounds of the State of Louisiana, was Bailey

E. Chaney. During the persecution of Curtis he remained in concealment. He had removed from South Carolina about the year 1790, and settled near Natchez. In 1799 he visited an American settlement near Baton Rouge and preached. He was arrested by the authorities and released upon the promise not to preach any more. He was not able to organize a church, but he did have the honor of being the first Baptist preacher in Louisiana. After this he returned to Mississippi and labored there until his death, which occurred about 1816.

CHAPTER III

BAPTIST PREACHERS AND CHURCHES

The Adventurers—Peculiar Environments—The Latin Against the Anglo-Saxon—Governor Claiborne—The Action of Congress—The Florida Parishes and the Spaniards—The Mississippians—The Baptists—Ezra Courtney—Settles in Louisiana—The Half Moon Bluff Church—Mt. Nebo and Peniel Churches—Hepzibah and Sharon—The Opelousas Center—Joseph Willis—The Methodists—Willis Ordained—Ezekiel O’Quin—The Difficulty of the Work—J. M. Peck Gives a Picture.

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where the highways never ran—
But let me live by the side of the road
And be a friend to man.

Before, as we have seen, Louisiana became, in 1803, an American possession, there were some Baptists in the state. After the American occupation great numbers of persons, attracted by adventure or the rich lands of the valley, came into the country. Among them were some Baptists. But there were almost insuperable difficulties in the way of their development and growth.

Outside of the difficulties already suggested, growing out of the Roman Catholic hostility, there were almost insuperable difficulties arising from environments and peculiar conditions. The wonder is not that at first the Baptists made slow progress, but that they made any at all. Outside of the fact that they were scattered without any acquaintance with each other, poor in this world’s goods and with an insufficient ministry, there were other reasons entirely beyond their control. In the briefest manner possible some of these difficulties are enumerated. A knowledge of these environments will be a sufficient explanation of some apparent failures; and

a sufficient answer to some criticisms which have been made. After all allowance for the frailties of human nature, for divisions and strife, for want of zeal and statesmanship, perhaps no people have ever succeeded more grandly than have Louisiana Baptists. It must steadily be borne in mind that in no other state of the Union have Baptists been compelled to face such overwhelming odds; and such long and sustained opposition.

There were many persons in Louisiana who were dissatisfied when Spain turned over the territory to France; and still more when France ceded it to the United States. "Spain," says Henry Adams, "had immense influence over the United States; but it was the influence of the whale over its captors —the charm of a huge, helpless and profitable victim." (Adams, *History of the United States*, I, 340.) But it was, nevertheless, in Louisiana, a real influence. It was the Latin race against the Anglo-Saxon; autocracy against liberalism, reaction against progress, darkness against light. The inhabitants of French or Spanish descent, and almost all foreigners who resided in the province, either permanently or temporarily, were discontented and gloomy. To them the change of government, or nationality, involved reasons as various as the habits, tastes, prejudices, passions, disappointments and hopes of each individual.

Laussat, who had been the agent of France in delivering the territory to the United States, speaks of the excitement being so intense, that, at night, placards, in which insurrection was openly preached, were put up at all of the corners of the streets. Crowds gathered around and copied them, preventing them also being torn away. Even public officers, who attempted it, were driven away. (Gayarre, *History of Louisiana*, IV, 11.)

Governor Claiborne, who was appointed to preside over them, was unpopular. "The people in Louisiana, especially in New Orleans," says Judge Martin, who came to the territory shortly after its cession, "were greatly dissatisfied with the new order of things. They complained that the person whom Congress had sent to preside over them, was an utter

stranger to their laws, manners and language, and had no personal interest in the prosperity of the country." (Martin, *History of Louisiana*, II, 322.) Laussat is even more uncomplimentary to Claiborne. He says: "It was hardly possible that the Government of the United States should have a worse beginning, and that it should have sent two men (Claiborne and Wilkinson) more deficient in the proper requirements to conciliate the hearts of the Louisianians. The first, with estimable qualities as a private man, has little intellect, a good deal of awkwardness, and is extremely beneath the position in which he has been placed. The second, who has been long known here in the most unfavorable manner, is a rattle-headed fellow, full of old fantasies. He is frequently drunk, and has committed a hundred inconsistent and impertinent acts." (Gayarre, IV, 10.)

All of this might have been adjusted had not Congress added to the already intense excitement. There was much partisan and acrimonious debate when the cession of Louisiana came before that body. The people of Louisiana were termed by some of the speakers as unfit for self-government; and one intimated that they were no better than Negroes. All of this caused a reaction which was felt up to the time of the Civil War.

Add to this one more thing. Some of the Americans who rushed into the territory were mere adventurers; and others were undesirable from every standpoint.

From these, and other reasons which could be assigned, the Baptists had but little opportunity to proclaim their principles; and but comparatively few who cared for the truths which they preached.

THE FLORIDA PARISHES

The boundaries of Louisiana were not well defined when it was ceded to the United States. It has been suggested that they were purposely left indefinite. That portion of the territory lying east of the Mississippi and north of the Bayou D'Iberville and Lake Pontchartrain, was known as West Florida, and is now known as the Florida Parishes. It

was not supposed by the Spanish that the settlements on the east side of the Mississippi and those on Pearl River were included in the purchase. "After the cession of Louisiana," says Paxton, "the Spanish government continued to exercise jurisdiction over this part of the state. Year after year a large portion of the immigration attracted by the fertile lands in Louisiana, settled east of the Mississippi River, in the parishes of East and West Feliciana and East Baton Rouge; but as the American population increased, the Spanish authority proportionately diminished until finally the inhabitants rose in rebellion and established a little republic at Baton Rouge. By connivance with Governor Claiborne, of Louisiana, after an existence of one day, it was surrendered to the United States, and thenceforward became a part of Louisiana. The treaty of 1819 settled the matter definitely by ceding to the United States East and West Florida, in consideration of five millions of dollars, and the relinquishment on the part of the United States of all claims to Texas.

The proximity of the settlements in Southwest Mississippi and Eastern Louisiana, together with the similarity of views and feelings among the American settlers, led to continual intercourse between them. Persons moved from Mississippi and settled in Louisiana. This strengthened the ties and kept up the intercourse between them.

"Among so many Baptists and Baptist preachers, it is reasonable to suppose that, some time before the beginning of the present century, individual Baptists moved into Louisiana, and some of the ministers would naturally visit these scattered brethren." (Paxton, *History of Louisiana Baptists*, page 36.)

About the beginning of the century a number of young ministers crossed the line from Mississippi and boldly preached the gospel at the peril of their lives. Among this number was Ezra Courtney. He was born in Pennsylvania in the year 1771. It is not known when he moved to South Carolina, but he is found emigrating from that state and settling in Amite county, Mississippi, in 1802, where mainly through his instrumentality a church was organized in 1806,

called Ebenezer, of which he became a member. However, he is found preaching in Louisiana as early as 1804. He settled in East Feliciana Parish in 1814; and thus became the first resident pastor among Baptists in this state. Very little is known of his early life, but there is more abundant information concerning his later years. He was an efficient and popular preacher. This distinguished and active pioneer preacher labored within the bounds of the Mississippi Association from its organization in 1806 until 1848, and perhaps later. During this period his name appears as a delegate at nearly every session. He was often elected moderator of the association and otherwise honored by his brethren. This zealous pioneer lived to see a large Baptist population grow up around him; and died near Clinton, Louisiana, February 22, 1885, in the eighty-fourth year of his age, and the sixty-fourth of his ministry.

Other men preached from time to time in Eastern Louisiana, who greatly assisted in founding Baptist churches. Among these was Howard Wall. Very little is known of him, especially of his early life, except that he was associated with the Mississippi Baptist Association, and was a co-worker with Ezra Courtney in the Florida parishes.

About the time Courtney came to Mississippi, from South Carolina, a company of Baptists came from the same state and settled about nine miles from Baton Rouge. These no doubt knew Courtney in South Carolina, for they invited him to preach for them. This he did, but the Roman Catholics were aroused and threatened him with imprisonment. He sought the Alcalde, who was an American, made himself agreeable and secured his favor. Thus he was enabled to continue his visits. In these visits he made the house of the Alcalde his stopping place in passing. The Roman Catholics sought out several occasions to arrest him, but he always escaped through the connivance of his friend, the Alcalde. But the Roman Catholic influence waned with the increase of the American population, which continued to flow into this region. Individual Baptists no doubt came with them, but a church was not organized here for several years.

The first Baptist church in Louisiana was organized in Washington Parish, near Bogue Chitto River, and was known as the Half Moon Bluff Church. When the Mississippi Association convened at New Hope, Adams County, Mississippi, October 19, 1811, there was a petition presented by a number of brethren, praying to be organized into a church. T. Mercer and T. Cooper were appointed to visit them, and, if they deemed it expedient, to constitute them into a church. (Bond, *A Republication of the Minutes of the Mississippi Baptist Association*, 25. New Orleans, 1849.)

Nearly a year passed before any definite action was taken, other than the appointment of the committee. It is not known whether this committee organized the church or not. It is known that the church, in a regular manner, was organized October 12, 1812. Five days later they were received into the Mississippi Association, and Joseph Lewis and Joseph Erwin were recognized as messengers. (Bond, 30.) This Half Moon Bluff Church was the oldest in the state, but it is now extinct. Hay's Creek Church was later organized by the Baptists out of the former organization. It is not known who is responsible for the organization of this first church, but it is probable that Ezra Courtney had much to do with it, since he was the only preacher known to be in East Louisiana at this early period.

In 1813 the Mississippi Association admitted two other churches that had been organized that year, the exact date of which is unknown. One was Mt. Nebo Church, on Tangipahoa River, in the parish of the same name; and the other was Peniel in Washington Parish. Ezra Courtney and Howard Wall had been appointed by the association the year before to organize the Mt. Nebo Church. Jacob Ott and Peter Bankston were messengers from the church; Peniel did not send a messenger. The following year, 1814, the Hepzibah Church, located in East Feliciana Parish, was organized and received into the Mississippi Association. Ezra Courtney became pastor of this church the same year he located permanently in East Feliciana Parish. In 1818 the Sharon

Church, located in Washington Parish, was likewise received into the same association.

Ezra Courtney, together with Howard Wall, had worked with untiring zeal in Eastern Louisiana and at the close of 1818, at the organization of the first Louisiana Baptist Association, we find that there were five Baptists churches, exclusive of New Orleans, in all this section of the state.

These churches, however, even at this early date, were not without internal trials. The Half Moon Bluff Church, in 1815, made a request that the association would advise as to what would be their duty respecting Robert Smith, who made a confession of his disorderly conduct, and shows marks of repentance sufficient to satisfy them as to the propriety of receiving him as a private member, but have doubts of whether he should be restored to his public gift without the advice of the association. The Mississippi Association was a real mother to these five churches. This small beginning formed the nucleus of the great Baptist work in later days in the Florida parishes.

THE OPELOUSAS CENTER

Many Americans had located on the west bank of the Mississippi, and some had even penetrated into the interior and occupied the beautiful Teche and the rich prairies of the Opelousas. Others turned north and found homes upon these wonderfully fertile bayous which thread the valley of the lower Red River. Rev. Joseph Willis, a licensed preacher, was induced, in 1804, to pay these settlers a visit. "In November of this year," says Paxton, "he preached the first sermon ever preached in the state west of the Mississippi River by other than Catholic priests. This was at Vermilion (Lafayette), about forty miles southwest of Baton Rouge. At night he preached at Placumine Brule. This was during a visit in which he preached but three or four times, and that at the peril of his life." (Paxton, 140.)

Joseph Willis was probably born in North Carolina in 1758, or 1762. His eldest son was likewise born in that state. Willis seems to have come to Mississippi about 1798.

Benedict (*History of the Baptists*, 778) says he spent a large fortune in his endeavors to plant the gospel in Louisiana. While in the state, on the visit mentioned above, he selected a place to locate. He returned to Mississippi, made his arrangements, and located the next year permanently in Louisiana. The place where he settled was Bayou Chicot, in St. Landry Parish. He labored with good success, but not being an ordained minister he could not baptize and organize a church. The result was that a Methodist minister came into the territory and organized a Methodist church, and entered into the labors of Willis.

He felt that it was necessary that he should be ordained to the ministry. After much delay and some severe trials the Mississippi Association, in 1812, appointed Moses Hadley and Lawrence Scarborough to go to the Opelousas and ordain him and constitute a church. "They proceeded at once to the discharge of their duty. On their arrival at Bayou Chicot, in the parish of St. Landry, which was one of the places where Mr. Willis preached, they found five brethren and one sister, whom they constituted into a church called Calvary." (Paxton, 143.) The date of the organization of this church was November 13, 1812. Paxton says it was the "first in the state"; but in this he is evidently mistaken, for that honor belongs to the Half Moon Bluff Church. The centennial of these two churches was observed in 1912 with fitting ceremonies. The following record is made of this notable event:

We call attention to this, the centennial year of the history of Louisiana Baptists. In the early years of the nineteenth century, missionaries from other States entered this territory. The first Baptist church organized in this State was the Half Moon Bluff Baptist Church in Washington Parish in 1812. This church had a brief life, and recently the brethren celebrated its birth over its grave near Franklinton. The first Baptist church organized west of the Mississippi river, and the oldest living Baptist church in the State, is the Calvary Baptist Church at Bayou Chicot, St. Landry Parish. It was organized November 13th, 1812, and has had a continuous history up to this good hour. It was this church, with a few others that went out from it that organized the Louisiana Association in the heart of which this Convention was organized. The centennial of this old church was celebrated last week at the session of the Louisiana Association. We gathered on this historic spot and thanked God for the preservation of this church and for the pioneer servants of Jesus Christ who laid the foundation for our Baptist cause in Louisiana. (Minutes Louisiana State Convention, 1912, pp. 77, 78.)

Joseph Willis was justly called the "apostle to the Opelousas." He lived to the ripe old age of ninety-two (or ninety-four), honored and beloved of all. His last days were spent in poverty; but it was often the pleasure of the brethren to make liberal contributions for his support.

We also claim our heritage from another source. Ezekiel O'Quin, one of the earliest preachers in Louisiana, was born in North Carolina, February 18, 1781. He first emigrated to Tennessee, and from there he came to Mississippi, and settled in Wilkerson County. He began preaching soon after he arrived in the territory and was ordained in 1812. Like Abraham stopping in Haran for a time, so he stopped there; but also like Abraham, God was calling him farther into the great unknown territory of Rapides Parish, where he settled in 1815. Joseph Willis was there laboring under the most trying circumstances. Another was needed to help him open that vast territory to the Baptists, and the cause of Christ. These two noble men of God were the first Baptist preachers to settle in Louisiana west of the Mississippi. Ezekiel O'Quin took an active part in every religious movement in the new country. Although a man of limited education, he was noted for his logical presentation of the Word of God, and for his native ability as an orator. He was a forceful speaker on every occasion. His musical voice, backed by his consecrated life, was the means of leading many to the Lord.

The names of Joseph Willis and Ezekiel O'Quin are inseparable from the foundation of Louisiana Baptists west of the Mississippi River. The work was exceedingly difficult. The historian gives a dark picture when he says:

After twenty years from the time when Father Willis began his labors, there were only eight churches and ten preachers west of the Mississippi river aggregating a membership of one hundred and fifty. These churches were scattered over a thinly populated country about one hundred and fifty miles in width and four hundred in length, and they were situated from twenty to fifty miles apart, and consequently could have but little intercourse with each other. At this time the population between the Ouachita and Red River was very sparse, and the country had only lately begun to be settled. Previous to this an occasional *vacherie* occupied by a Creole herdsman, or a solitary hut here and there in the wilderness broke the solitude of the pine forests.

In the lower Red River, the Opelousas and Attakapas regions there were considerable population, largely French Catholics. But it was distributed chiefly along the meanderings of the numerous bayous that thread

this country. The places of worship for the greater part of the year are accessible only up and down the bayous, and hence it was inconvenient to assemble in considerable numbers.

Other causes operated to retard the cause of religion. This fertile region yielded the most abundant crops of cotton and sugar, which brought exorbitant prices in market. The country was fast filling up with an intelligent and enterprising population from the older States, who came for the sole purpose of amassing fortunes and who cared very little for the state of society around them, because they expected to remain no longer than their object was attained. Children were sent abroad to be educated, and supplied abundantly with money which was so easily acquired, and in time returned with habits of self-indulgence, and often with the most dissolute morals, to influence the state of society for evil. Where wealth was so easily acquired, most of the people were rich and dissipation generally prevailed. Even the professors of religion were led into gross irregularities by the example of those around them. (Paxton, 148, 149.)

This picture is perhaps none too dark. Dr. J. M. Peck was one of the most intelligent and calmest men in the nation. About this time he visited this section and gives a description of the state of things he witnessed. He says:

Slaves were introduced into the country by thousands every year. The forests were being leveled and farms extended as if by the hand of magic, and the people generally so absorbed in making money that they seemed to be infatuated. and one who suffered religion to interfere in the least was unhesitatingly pronounced a fanatic; and by so doing he was thought to give evidence of a weakness of mind bordering on insanity. It is a fact worthy of notice here at this time it was a rare thing to find a professor of any Protestant denomination among the influential part of society. There were a few noble exceptions. In addition to this the population who had been raised here were generally Catholics and the Constitution of the State forbade any teacher or officer in the church to hold any civil office of honor or profit. Hence, it required a degree of moral courage to come out publicly as a follower of the Lord Jesus, of which one who has not witnessed a similar state of things can form no just conception.

Other men of equal fidelity and bravery preached from time to time in various parts of the state during the early years prior to the organization of an association; but they did not have the privilege of organizing churches as did Willis and O'Quin. Among these must be mentioned Isham Nettles and Lawrence Scarborough and Moses Hadley, who assisted in organizing this first church west of the river.

CHAPTER IV

THE BAPTISTS IN NEW ORLEANS

The First Missionary, James A. Raynoldson—The Mississippi Missionary Society—Latrobe on the Condition of New Orleans—Cornelius Paulding—“The Long Room”—A Letter from Raynoldson—W. B. Johnson—Antonio de Sedella—Benjamin Davis—The First Church—William Rondeau—The Colored Baptists—Frederick Clarke—Benedict’s Account—James Huckins—Russell Holman—Thomas J. Fisher—The First Baptist Church Organized—Isaac Taylor Hinton—The Southern Baptist Convention Organized—The Church Lot on St. Charles Street—Some Members—The Home Mission Board—Captain Shroder and Swedish Baptists—The Bright Prospects of the Church—The Death of Hinton.

Have you looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild waste places,
Where the lost and wandered stray?
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye’d see in the gloaming
The print of Christ’s wounded feet.

The first Baptist missionary to New Orleans was James A. Raynoldson. He was a messenger from North Carolina to the first Triennial Convention, in Philadelphia, Pa., May, 1814. He came to this city in December, 1816-17, as a missionary of the Triennial Convention. It is significant that one of the first acts of that body was to care for New Orleans. In the year 1817 he attended the meeting of the Mississippi Association at Bogue Chitto. He took an active and honorable part in its proceedings. On June 25, of the same year, he had been appointed as a missionary by the Mississippi Society for Baptist Missions, to preach in different parts of Mississippi and Louisiana.

The document which contains this announcement is so unknown, so important, and contains so much information in regard to interest in missionary operations, and the close connection of Mississippi and Louisiana in their joint work,

it is here at the risk of length reported in full. The document is as follows:

Circular Address of the Mississippi Society for Baptist Missions, foreign and domestic to the People of the Mississippi Territory and State of Louisiana: FRIENDS & BRETHREN:

Permit us to invite your attention to a subject of deep and general interest. A Mission Society has been recently organized under the most auspicious circumstances. We hope its beneficial effects will be extensively diffused, & our minds on this occasion are filled with the most pleasing anticipations. This infant institution has been fostered with genial affection, and encouraged with unexampled liberality. The confidence we feel in offering it to the patronage of a generous public, inspires us with peculiar emotions of joy.

You will learn from our Constitution which accompanies this Address, the nature of our plan and our designs. We wish you to judge impartially of the intrinsick merit of both, and the importance of the object in view, and then act correspondently with your feelings. Unbiased by any local prejudices or sectarian zeal our views will not be confined to favorite sections of the globe, but shall extend to all who are destitute of the precious word of life. Therefore, we as a Society, shall co-operate with similar institutions whose combined energies concentrate in the "General Missionary Convention for the United States." But our attention is at present more especially called towards the very destitute parts of our Territory and State of Louisiana.

Look around you, brethren. Behold the multitudes who are perishing for lack of knowledge. See the humiliating condition of thousands of our countrymen. Consider the deplorable state of the savage tribes, the aborigines of the soil we now inhabit. Surely they have the strongest claim on our sympathies. It is time to let the destroying sword return to its scabbard, and to do something for the salvation of this miserable people. The pathetick words of the old Indian warrior should sink deep in all our hearts—"We are driven back," said he, "until we can retreat no further—our hatchets are broken—our bows are snapped—our fires are nearly extinguished—a little longer and the white man will cease to persecute us—for we will cease to exist." Humanity weeps. Religion offers the only remedy which can alleviate the woes of fallen man.

It is the gospel only which can retrieve the degraded character of man, and raise the female sex from the servile customs of uncivilized nations. To this we are indebted for useful learning, and the refined pleasures of reason and urbanity. It is this which brings life and immortality to the view of desponding mortals, and sheds upon the "cheerless mansion of poverty the light of salvation." It gilds the glooms of mortal existence, and illumines the path that leads to the excellent glory of eternal rest. The gospel is fraught with unsearchable riches—with good tidings of great joy which shall be to all people. Oh, who can refuse to give his time or his talents, or some pecuniary sacrifice, to propagate among the heathen this invaluable gift.

The Lord gave the word; great was the company of those who published it. The rise, progress and success of "The British and Foreign Bible Society," of "The American Bible Society," and their numerous "Auxiliaries," have excited agreeable astonishment. The success of Missionary Institutions has excited equal wonder and admiration among the happy millions of the earth. We live in an eventful period. It is the golden age of Bibles—the era of Missions—it is the *coming* of the kingdom of Christ. Hail mighty Conqueror, thou Prince of peace and King of righteousness, sway thy sceptre over the kingdoms that sit in darkness.

Whilst the *angel is flying in the midst of heaven with the Bible in his hand* translated into every language, *having the everlasting gospel to preach to every*

nation, and kindred and tongue, and people, the light of Zion is bursting forth on all nations and the darkness of Paganism is flying before it. The Indian, the Persian, and the Arabian, with the inhabitant of "Burmah and China," are now enabled to read, each in his own language, the words of eternal life. "Greenland, Labrador and Austral Asia, have received the precious gift." Europe and America are the powerful agents of BIBLE MISSIONS, & the great Continent of Africa, with numerous isles of the sea, is now receiving the word of God. The Lord hath done great things for the nations—let the earth rejoice.

Still much remaineth to be done—many idolatrous victims are crushed under the wheels of the Juggernaut—hundreds of females burnt on the funeral piles of their husbands—thousands of helpless infants are sacrificed by relentless parents in the fire of Moloch, or in the waters of the Ganges—*hundreds of millions* are still the worshipers of idols, and on all sides a cry is heard in the language of the man of Macedonia, "come over and help us." Who will come up to the help of the Lord against the mighty? We look to you friends and brethren for assistance in this good cause—the cause of God and Truth.

We have appointed our beloved brother the Rev. Jas. A. Raynoldson as our Missionary Agent to preach the gospel in different parts of this Territory & State of Louisiana, to make collections, and to solicit subscriptions and donations for the promotion of the object of this Society. Also, to assist in the formation of Auxiliary Societies wherever he may find it practicable or expedient. By your liberality, and the assistance of "The General Missionary Convention of the United States," we hope to be enabled to supply many with the gospel who are now entirely destitute.

When urged by every motive of benevolence, by every principle of virtue, and by every feeling of humanity; and encouraged by immutable promises and propitious circumstances to contribute for the spread of the gospel, we believe you will not be found backward.

"If there be therefore any consolation in Christ; if any comfort of love; if any fellowship of the spirit; if any bowels and mercies," think of the poor heathen—open the hand of charity—stretch out the arm of benevolence, and hope to meet them as the joyful subjects of grace at the bar of Jehovah, where every one shall be rewarded according to his works.

Already we have received a few *mercy drops*; let us fervently pray for the influence of the divine Spirit, and for the copious showers of grace, to irrigate and fertilize the plains below; *then shall the wilderness and the solitary place be made glad, and the desert shall rejoice and blossom as the rose.*

BENJAMIN DAVIS, *President.*
WM. SNODGRASS, *Secretary.*

Believing it to be the duty of Christians, as circumstances in Divine Providence shall enable them, to adopt measures for effectuating that great command of Christ—"Go ye into all the world and preach the gospel to every creature"—and particularly encouraged to this duty by present indications of a providential and propitious nature—We, whose names are subjoined, do for this purpose, cordially associate ourselves as a Society, and agree to be governed by the following

CONSTITUTION

1. This Society shall be styled "*The Mississippi Society for Baptist Missions, Foreign and Domestic.*"
2. The avowed and determined object of this Society, shall be to employ and support Missionaries who possess suitable talents, piety and zeal, to preach the gospel in destitute neighborhoods & frontier settlements, to gather churches, to teach, itinerate or locate, when and where as the Society may

direct; and to assist in the grand, evangelical and comprehensive design of "The General Missionary Convention of the United States"; to promote the knowledge and influence of the blessed gospel every where, especially among the heathen, and if possible throughout the whole world.

3. Any person who shall subscribe this Constitution, and pay into the Treasury a sum not less than two dollars annually, or twenty dollars at once, shall be entitled to membership, subject, however, to the proper rules and regulations of the Society. Any member can withdraw his name at pleasure.

4. This Society shall have a President, Secretary, Treasurer, Vice-President, and three Trustees, to be chosen by ballot at the first, and at each annual meeting, who shall continue in office until a new election be made. These officers shall constitute the Executive Committee of the Society, five of them shall make a quorum to transact business.

5. The Society at each annual meeting, shall appoint the time and place of holding the next succeeding annual meeting.

6. The President, or in case of his absence or disability, the Vice-President, shall preside in all the meetings of the Society and of the Committee, and with the advice of the three members, shall call a special meeting of the Committee whenever the interest of the Society may require it.

7. It shall be the duty of the Secretary to attend all meetings of the Committee and of the Society, to record all of their proceedings, to keep a regular list of the names of all the members, with the amount of each person's subscription or donation, which shall be liable to the inspection of the Society, and of the Committee at their regular meetings. Also to make communications of such nature, and to such Societies, churches or individuals as the Committee shall direct, or as circumstances in his view shall dictate, for advancing the interest of the Institution.

8. The Treasurer shall faithfully take care of all monies paid into the Treasury, shall keep a book containing a regular account of receipts and disbursements, so as to be able at all times to show the state of the funds, which book shall be ever open to the inspection of any of the Committee, and of the members of the Society at the time of its meeting. Competent security shall be required of the Treasurer by the Committee for the stock that shall be intrusted to his care, the whole or any part of which he shall be ready at all times to deliver to the order of the said Committee. It shall also be his duty at each annual meeting of the Society, to report a specific account of the state of the funds, audited by the Secretary, which duty the Secretary shall perform at or a short time previous to each annual meeting.

9. No monies shall at any time be paid out of the Treasury but by a written order of the Committee, signed by the President, and countersigned by the Secretary.

10. The Committee shall appoint an Agent for the Society, to preach the gospel, make collections, solicit subscriptions and donations, and to advance the general interest of the Institution. It shall also be their duty to employ Missionaries, fix on the field of their labors, and the compensation allowed them for their services; to superintend their conduct, and dismiss them should their services be disapproved; to command all of the concerns of the Society, and make report at each annual meeting. All monies collected by the Committee, or by such persons as they shall appoint, shall be punctually paid into the Treasury.

11. All donations specifically designated for the translation of the Scriptures, shall be appropriated to that particular object.

12. This Constitution shall be subject to any alterations which experience may prove necessary, by the concurrence of two-thirds of the members present at any annual meeting.

BENJAMIN DAVIS, *President.*
 L. SCARBOROUGH, *Vice-President.*
 WM. SNODGRASS, *Secretary.*
 JOHN BURCH, *Treasurer.*
 JOEL PATE,
 ANANIAS PATE, } *Trustees.*
 A. GALTNEY,

June 28, 1817.
*(The Washington Republican and Natchez Intelligence, Vol. V, No. 13.
 Saturday, July 19, 1817, p. 1.)*

This appeal was sent out under the most favorable conditions. Benjamin Davis was likewise clerk of the Mississippi Association; and William Snodgrass was a most useful and active layman of Natchez. He owned the first book store ever established in Mississippi, which contributed largely to the dissemination of religious literature in the country.

Latrobe, a celebrated architect, who designed many of the public buildings in New Orleans, visited this city at the time Raynoldson was endeavoring to lay the foundations of the Baptist faith. He adds color to the endeavor to plant the religious convictions in the heart of the citizens here of a spiritual nature. "The state of society," said he, "at any time is puzzling. There are, in fact, three societies here—first, the French; second, the American, and third, the mixed. The French side is not exactly what it was at the change of government, and the American is not strictly what it is in the Atlantic cities. The opportunity of growing rich by more active, extensive, and intelligent modes of agriculture and commerce has diminished the hospitality, destroyed the leisure, and added more selfishness to the character of the creoles. The Americans, coming here to make money and considering their residence as temporary, are doubly active in availing themselves of the enlarged opportunities of becoming wealthy, which the place offers. On the whole the state of society is similar to that of every city rapidly rising in wealth, and doing so much, and such fast increasing business that no man can be said to have a moment's leisure. Their business is to make money. They are in an eternal bustle. Their limbs, their heads, and their hearts move to

that sole object." (The Journal of Latrobe, 169, 170. New York, 1905.)

"Sunday in New Orleans," he continues, "is distinguished only, first, by the flags that are hoisted on the ships; second, by the attendance at church (the cathedral) of all the beautiful girls in the place, and of two or three hundred quadroons, Negroes, mulattoes, and perhaps one hundred white males to hear high mass, during which the two bells of the cathedral are jingling; third, by the shutting up of a majority of the shops and warehouses kept by the Americans; and fourth by the firing of the guns of the most of the young gentlemen in the neighboring swamps, to whom Sunday affords leisure for field sports; fifth, the Presbyterian, Episcopal and Methodist churches, are also open on that day, and are attended by a large majority of the ladies of their respective congregations. In other respects, no difference between Sunday and any other day exists." (Journal of Latrobe, 174, 175.)

It was under such auspices as these that Raynoldson labored in New Orleans. There were already some Baptists in New Orleans. Among this number was Mr. Cornelius Paulding, a man of property, energy and influence. He came to this city in 1812 from New York, after a residence in Savannah, Georgia. He invested largely and judiciously in property in Canal Street and around Lafayette Square. He became connected with all of the earlier Baptist interests of the city.

It was in the Long Room, in a house of Dosier Street, belonging to Mr. Paulding, below Canal Street, near the Custom House, in the old part of the city, that Raynoldson preached and taught school. Here for the first time in this city was the gospel preached by a Baptist minister. It is not certain whether he or Benjamin Davis organized the church. Here he labored and served with faithfulness and zeal for seven months. This self-sacrificing pioneer had to contend with many difficulties and hardships; but he labored cheerfully and not without success. He was educated as a Presbyterian, and in his youth was a member of a Pedobaptist church; but from strong convictions of the truth he embraced the senti-

ments of believers' baptism, and joined a Baptist church against all the prejudices of education, and contrary to his worldly interests, and the wishes of his friends.

A letter from Rev. J. A. Raynoldson, shortly after he retired from missionary work in New Orleans, throws a flood of light on the situation, not only in the city but the state at large. It explains the reason for his retirement, the appointment of his successor in the city, Benjamin Davis, and likewise the moral and religious situation in Louisiana. The letter, on account of its importance, is here given in full. It is addressed to Dr. Stoughton, and is as follows:

St. Francisville, March 20, 1818.

It is my duty as your missionary to make frequent communications. In this I have been deficient. But I can assure you it has not been for want of disposition. The whole of my time has been occupied. My field of labor is still enlarging, and the work is increasing on my hands daily.

I wrote you on the 19th of January, which I hope you have received. Having just returned from the first annual meeting of the Mississippi Society for Baptist Missions Foreign and Domestic, it is necessary for me to forward communications by the next mail, that you may receive them in time for the annual meeting of the Board.

Our Society has been formed on a missionary ground. There are pressing demands for active and general exertions. Four missionaries are already employed by the society for the term of three months, and one for a year. Rev. Isaac Suttle, whom I mentioned in my last, is appointed to preach in the African church recently formed in the Creek nation, for the current year. It is hoped that the present hostilities of the Seminoles will not defeat the object of his appointment. L. Scarborough is appointed for a circuit on the West of the Mississippi river; N. Morris for the eastern section of West Florida; J. Flower for the frontier settlement in the Mississippi state; and Benjamin Davis for the colored people in New Orleans. This last appointment was made in consideration of the poor in the city who manifest a disposition to receive the word with gladness, for a number of them are truly pious. Whilst missionary exertions are making for the Asiatics and aboriginal Americans, the poor Africans in our country, who bear the heat and burden of the day, should not be neglected. It truly requires the wisdom of the serpent blended with the harmlessness of the dove to teach this race of wretched human beings. But we feel a confidence in the prudence and zeal of our brother appointed to the work. He has a faculty of teaching the blacks; and should the city corporation yield a favorable countenance to the undertaking, I hope it may soon be said that the *poor of New Orleans have the gospel preached to them.*

The society, having attributed a great share of their success to the agency of your missionary, agreed to remit the sum which was appropriated for his use by the Baptist Board of Foreign Missions. I therefore enclose you a check on a bank in Philadelphia for five hundred dollars.

I hope the employment of domestic missionaries will never diminish your treasury, but rather replenish it. Permit me to tender my acknowledgments to the Board for the seasonable supplies they have given, which enabled me to make a decided stand in the midst of the stronghold of Satan, and to preach among the Gentiles of Louisiana the unsearchable riches of Christ. Although I could not maintain my first position in the city of New Orleans, on account of its expensiveness, yet I am persuaded that I could not occupy a

more important missionary ground in the State, and one which promises more immediate and general usefulness as respects the mission, than the present station. I am happy to say that the prospects, as relate to my future support, are such as to supersede the necessity of the continued patronage of the Board. I have reason to expect that the generosity of the people whom I serve in the gospel, will enable me still to give myself wholly to the work of the ministry. Your patronage therefore may and will, I hope, be extended to another in my place. Not that I wish to withdraw from the delightful service of the board, or to shake off the pleasing responsibility of the mission. No, I wish still to be the missionary, and still to act under the advice and auspices of the Board, at least so far as to maintain an intimate connection with that honorable body.

This letter must soon close for the mail. In my next I will endeavor to give further information concerning the country, etc. There are thousands around us starving for the Word of Life. Several important stations are ready for the reception of missionaries. With affectionate importunity I would solicit the attention of the Board to be directed this way. Oh, send us help, that we may lift up a standard for the people in the name of the Lord of Hosts. We want at least six missionaries whose lips are touched with *live coals* whose hearts are sanctified with the love of God, whose bowels yearn for the salvation of men, whose fortitude and piety can resist the temptation of filthy lucre and, in a word, whose abilities may become competent for the defense of the gospel among ingenious and learned infidels, and before the powerful adversaries of the doctrine of the Cross. Aid such in their commencement, send them out under your patronage, and in a short time they may remunerate the Board by returning the loan with good interest.

It is expensive to live in this country. The enormous price of cotton raises everything else to its par. House rent and the hire of servants are remarkably high; and in these two articles there is but little difference between this place and New Orleans.

Such is the state of society that it appears unquestionably a duty incumbent to pay some attention to the education of the young. And, although the whole of my time, strength and abilities are required for the ministry of the Word, yet I shall be obliged by the united petitions of the people to give a small portion of it to the instruction of their children. They wish me, however, merely to superintend an academy, and employ other teachers, able to sustain the laborious functions of the school. This plan should, in my humble opinion, be recommended to all of our missionaries to the West, as the religious instruction of the children is of the highest importance and will probably contribute to a very great degree to the acceptance of the gospel among a heterogeneous mass which has been collected from the four quarters of the globe.

May the God of missions prosper and succeed your pious labors to send the gospel among all nations of the earth.

J. A. RAYNOLDSON.

(*The Christian Repository*, July, 1884.)

Rev. W. B. Johnson, of South Carolina, President of the Triennial Convention, in March, 1817, visited New Orleans. He preached in the Long Room "to congregations respectable for numbers and attention." He preached also on board a ship and, by special permission of Antonio de Sedella, he preached a sermon for the benefit of the lately formed Poydras Female Orphan Asylum, in the Roman Catholic Cathe-

dral. This is strange when it is recalled that Antonio was the acknowledged head of the Spanish Inquisition in this city. What is even more remarkable is that when de Sedella died the Masons issued a public call through the newspapers to attend his funeral. The call read as follows: "That venerable pastor, as tolerant as virtuous, as charitable as enlightened, is not only regretted by an immense population, but he deservedly enjoyed the esteem and regard of that numerous class of our community whose principles are founded upon faith, hope and charity—those sacred dogmas which Father Antoine preached as long as he lived. . . . Masons remember that Father Antoine never refused to accompany to their last abode the mortal remains of our brothers, and that gratitude now requires that we, of all rites and degrees, should in our turn accompany him thither with all respect and veneration he so well deserved." (James M. Augustin, Sketch of the Catholic Church in Louisiana on the occasion of the Centenary, 49. New Orleans, 1893.) This is one of those strange episodes which marks the history of New Orleans.

Rev. Benjamin Davis, mentioned above, in 1818 became pastor of the church. The same year the church was received into the Mississippi Association. He preached in a brick building on Canal Street. The church had at one time sixteen white and thirty-two colored members. He left in 1820 and in the end the church dissolved. He performed a baptism, the first in the city, in the Mississippi, in front of the Custom House. The candidate was Mr. Nicholson, the father-in-law of Alfred Hennen. Judge Hennen was a prominent Presbyterian, one of the founders of the denomination in the city. He appears to have been intimately connected with Baptist affairs since he was the attorney of Mr. Paulding.

From the resignation of Benjamin Davis to the year 1842 Baptist affairs in New Orleans were in a perturbed condition. Rev. William Rondeau, an Englishman, in 1826, reorganized the church with some twenty members. The church worshiped from place to place. Finally their place of worship in Lafayette Square was sold to the Presbyterians, upon which they erected their house of worship.

Some colored Baptists, about 1825, were organized into a church. The church was located on the corner of Girod and Cypress streets, back of the Protestant Cemetery. This church had a flourishing history.

Frederick Clarke, of Saco, Maine, in 1841, established a church on Julia Street, near the New Basin. His efforts were attended with a degree of success. This church was received, being found "orthodox," into the Mississippi Association the same year, with Clarke as a messenger. The next year the church was likewise represented in the Association. In this year the report on the State of Religion says, "This church, under the pastoral labor of F. Clarke, has experienced a steady and permanent growth; their congregations are well attended, and the smiles of God are continued to them. Among the number baptized were two Pedobaptist preachers, men of talent and experience, who promise usefulness. Increase, nineteen."

The church united with the Eastern Louisiana Association in 1842. In 1848 the church had over forty members. The introductory sermon was preached by Clarke before the Association in 1846 and he was afterwards elected moderator. There is an interesting letter from Rev. Thomas M. Bond to David Benedict, under date, Washington Parish, May, 1846, which bears on this subject and relates to Baptist affairs in New Orleans. The letter says:

In this famous emporium, where the Catholics bear sway in ecclesiastical affairs, our denomination has made a series of efforts to plant a Baptist standard for more than thirty years past; a number of talented men, often under missionary appointment, have in succession occupied this station, but nothing of a very permanent character was effected until within a few years past.

The more modern movements of our fraternity in this city I will describe, in the language of one of my correspondents for this region.

Benedict then quotes Bond as follows:

The First Baptist Church in New Orleans, got up under the labors of Rev. F. Clarke, is a very interesting body; it is situated in the great emporium of the southwest, and has sent out several young ministers, as Howard, Smiley, and Gray, who are preaching in different places—a German preacher, by the name of Fush, is preaching to his countrymen in the city in his own language.

Mr. Clarke is still the pastor of the church above named, and is laboring most indefatigably in favor of a good house of worship. (Benedict, History of the Baptists, 781.)

This church disbanded about the year 1849. There had always been a shadow over the minister.

But from 1820 to 1842, as has been mentioned, the work was desultory. During much of this time, political, financial and social questions greatly disturbed the people. Religiously they were barren years. James Huckins, who was on his way to Texas as a missionary, was in this city in 1840. In his journal January 19th of that year, he wrote as follows:

I am now in the city of New Orleans. During the winter months it is said to contain a population of one hundred thousand souls. The churches are the following: four Roman Catholic, two Episcopalian, one Methodist, one Presbyterian, Rev. Mr. Clapp's church, and one colored church, to which are attached two very pious black preachers. At the present time there is a very rapid improvement going on in the morals of this city. A strange desire is manifested to hear the gospel. The houses of worship are crowded, the attention is great, and the interest in the services of the sanctuary is solemn. Large numbers of young men, who one year ago did not even think of attending church, are now constant in their attendance. Not more than one-half of the stores are opened on the Lord's Day in the American part of the city, though the theatre is still open. Masquerade balls are kept up, and the Military are still out on that day. New Orleans is destined to be the second commercial city in this great Union. The other denominations have already gained a strong foothold. And yet the Baptists have not a single church, not even one preacher. And why is it? The Presbyterians are ready to receive us with open arms, ready to aid us in sustaining a minister. We have a considerable number of communicants of a very respectable character, besides a very large number who are Baptists from education. These are ready to sacrifice liberally in order to sustain a holy and enlightened ministry. I will pledge my services to raise one thousand dollars (to sustain a suitable minister), amongst the friends of our denomination in New Orleans, just as soon as such a clergyman can be procured. Let the American Baptist Home Mission Society contribute five hundred dollars to the same object, and the experiment may be safely tried. And in two years, with the blessing of God, the denomination in New Orleans, would be amply able to sustain itself. But it is of the utmost importance that we select for this station a preacher of superior piety, of great firmness, one who shall be capable of reading the human heart with a single glance. He must be a man of great independence too, who will neither crouch to wealth, nor be intimidated by that dictatorial spirit which has driven from New Orleans nearly every Baptist preacher who has ever visited this city for the purpose of preaching Christ, who will be as firm and as faithful with the man of half a million as with the humble mechanic. Such a man may succeed in New Orleans. Such a man the community would sustain. For they are a noble and generous people.

New Orleans is a beautiful city. The navigation at this season is immense, equal to that of New York. The St. Louis and St. Charles hotels equal in splendor to any houses of the kind I have ever seen. On the West Side of the city rolls in proud majesty the great Mississippi. Its mouth is one hundred miles from the city. Its banks are lined with extensive sugar plantations, every now and then spotted with groves of her beautiful orange, clothed with richest green, and loaded with golden fruits.

But in 1841 a renewed religious awakening and spiritual activity spread over the land. All the missionary boards felt this new impulse. As a consequence of this quickening the American Baptist Home Mission Society, in 1842, sent to New Orleans Rev. Russell Holman, of Hardin County, Kentucky. He was a most useful minister. He was an industrious and virtuous man. He was born in Warwick, Massachusetts, August 14, 1812, and was educated in Brown University. He removed to Kentucky in 1839, where he was ordained, and became pastor of two country churches in Green County. He took hold of the work here with great vigor. No minister ever preached more faithfully in New Orleans; and his memory was long held dear for his works of love.

Holman immediately sent to Kentucky for Rev. T. J. Fisher to hold an evangelistic campaign in New Orleans. Perhaps there was never a more picturesque and eloquent evangelist in this city than Fisher. Fisher and Holman rallied the scattered Baptists. On December 28, 1843, the First Baptist Church was organized. The presbytery consisted of Russell Holman, D.D., T. J. Fisher and William Minter of Mississippi. Ten persons entered into the organization. The regular place of worship was 66 Julia Street, opposite Fouchier Street, between Magazine and Techoupi-toulas. There were 102,000 population in the city. One of the first acts of the church was to adopt a resolution to observe the "monthly concert of prayer for foreign missions," which was faithfully observed for many years. Some of the members of this new church were from St. Louis; and they were greatly attached to Rev. Isaac Taylor Hinton, of the Second Baptist Church of that city. He was a most engaging man. His father was for forty years pastor of the Baptist Church in Oxford; and his brother was a celebrated pastor in London. Isaac Taylor Hinton was an author of recognized ability, and a great preacher.

The call was at first declined, but pressingly renewed was accepted the next winter, and in January, 1845, he removed to New Orleans and entered upon his charge. He proved a

perfect magnet, abounding in life and energy and activity and enthusiasm, inspiring love and devotion and earnest zeal in the hearts of all of his flock, and caused the new members to feel at home and welcome. All were interested in his style of delivery as well as in his faithful adherence to sound orthodoxy.

It is a most significant fact that the man who first proclaimed the Baptist cause in New Orleans, Rev. James A. Raynoldson, was a foundation member of the Triennial Convention; and that Holman and Hinton were in the constitution of the Southern Baptist Convention. The church from the first threw its influence with the organized forces of the Baptists. So these two brethren were present at Augusta, Georgia, May 8, 1845. They were placed on practically all of the committees of the Convention and on the Boards. One of the important acts of the Convention was:

RESOLVED, That this Convention recommend to the Board of Domestic Missions to direct its effective attention to aid the present effort to establish the Baptist cause in the city of New Orleans.

Accordingly, for several years one hundred dollars a month was given by the Domestic Board to pay the salary of the pastor of the First Church.

Application was made for help in the early part of the Convention year for Hinton in New Orleans, but on account of there being no funds in the treasury, the appointment was delayed till the latter part of the year, when the appointment was duly made. In the meantime Hinton continued his connection with the American Baptist Home Mission Society. He was the chairman of the Committee on Domestic Missions in the Richmond Convention, in 1846, and recommended that the board send missionaries to all the capital cities of the South where there were no Baptist churches, and to other important cities of the South.

After the adjournment of the Southern Baptist Convention at Augusta, Hinton and Holman traveled during part of the summer in several of the Southern states, receiving subscriptions for the building fund of the church, and met with a good degree of success.

Meanwhile the church was on the outlook for a suitable location on which to erect a house of worship. An eligible site was at length secured in June, consisting of three lots on St. Charles Street, between Julia and St. Joseph, for \$11,000, payable one thousand dollars and interest annually. A neat and commodious lecture room was built on the rear of these lots, costing \$4,000, leaving a space in front for the future erection of a large edifice sixty-three feet front by eighty-four deep. An architectural plan was drawn by L. E. Reynolds, who was a member of the church, and was for several years displayed in the lecture room.

In February, 1844, the building was complete. Several eminent ministers of the denomination met here by invitation for the purpose of strengthening the church, and to give public recognition on the part of the denomination at large. Among these were Doctors Howard Malcolm, R. B. C. Howell, and T. G. Keen. It is also possible that Dr. Basil Manly, Sr., was here.

During the year 1845 there were seventeen additions, three of them by baptism, to the church. The church numbered only twenty-nine on the arrival of Hinton, January, 1845. By July, 1847, the membership had reached one hundred and twenty-two. The highest degree of prosperity now attended the pastor and the church. The prospect was cheering. The church was now working with untiring energy under this discreet and devoted minister.

The superintendent of the Sunday school was Erastus Everett, from New England, a relative of Hon. Edward Everett. He conducted a high school for youth on Elysian Fields Avenue. He was a sedate, active, scholarly, orthodox Christian man. John S. Davis, from Philadelphia, was a cotton factor, active in the church, and married a daughter of Dr. Hinton. Watson van Benthuysen was from the Tabernacle Church, New York, and published an evening newspaper. Willis Holmes was a cotton broker from Charleston. The DeBow family, widely known from DeBow's Review, was also from Charleston. John Juden was from St. Louis, and an active, reliable and indefatigable deacon. Cornelius

Paulding was a bachelor of venerable appearance, tall and slender. He worshiped with the church on Sundays, contributed to the expenses, but did not unite with the church.

The singing was good and the book used was the "Psalmist." The congregation reverently stood during prayer. A baptistery was placed in the house in the spring of 1847 and in April six persons were baptized in it.

This struggling Baptist church was largely supported by the Home Mission Board. The Board itself was newly organized and had no sufficient supply of money to sustain its endeavors. It was sometimes felt that the work in New Orleans did not afford sufficient returns. The providences of God are past understanding.

At the very time of this barrenness, and the day of apparently small things, there came in his ship from Sweden a sea captain, to New Orleans. His name was Captain Shroder. He attended the meetings of the First Baptist Church, was converted, and then returned to Sweden. There he met another sailor by the name of F. O. Nilson, who worked as a colporteur. Captain Shroder instructed him in Baptist doctrines. Dr. Sears, of Brown University, had baptized Dr. Oncken in Germany. So Nilson went to Hamburg, Germany, and was baptized by Oncken. In 1848 Nilson became a Baptist preacher in Sweden and organized the same year the first Baptist church in Sweden, with seven members. After much persecution and many arrests he was banished from Sweden and he settled in Houston County, Minnesota.

From the conversion of this Swedish sailor the most important results have happened. According to the statistics in 1922 there were in Sweden:

Number of members	60,530
Churches	681
Ministers, exclusive of Lay Preachers	436
Sunday Schools	1,332
Sunday School Pupils	65,270
Members in Young People's Societies	27,642
Church Buildings	560
Amount Raised	3,710,448.00 Kr.
Value of Churches Properties	12,458,701.00 Kr.

Educational Institutions are two seminaries, one at Stockholm and one at Orebo; and one Academy recently established at Folkarna.

The record does not close here. After Nilson had been driven from his native country by persecution, and made his home in this free land, his zeal has resulted in making prominent among the Swedes in this country and Canada the Baptist faith. According to the latest statistics furnished by the Swedish Baptist Conference of Missions, there are in this country and in Canada, among the Swedes, 21 State Associations, 334 churches, 213 ministers, 1,343 baptisms, 31,344 members, 331 Bible schools with 28,401 enrollment, 279 church buildings, 156 parsonages, total valuation of property \$4,006,400, church expenses \$787,235, missionary beneficence \$210,467, total contributions for the year \$997,702. This shows the results of one man converted in New Orleans.

Fortunately, we have a letter, May, 1847, taken from the *Southwestern Baptist Chronicle*, in regard to the church. The letter is as follows:

That the importance of the city of New Orleans as a moral position, is not only great, but, by the course of events, constantly increasing, is evident to every attentive observer. That is has been long neglected by our denomination, and by that alone, is lamentably true. How many members of our churches have made a shipwreck of their profession in this city—how many of the sons and daughters of the families of our denomination have perished without hope—how much has been lost in the cause of truth, by the long and culpable neglect, eternity alone can unfold.

But, happily, this state of apathy has at length passed away. By the appended list of sums contributed, it will be seen that our denomination is arousing itself to appropriate action. And yet, indeed, no State has been fully visited by our agent, and most of the States but very partially; but upwards of seven thousand dollars have been collected. Much more is needed from abroad to enable us to carry forward the work to completion. Baptists of the south and west, shall this effort fail?

ISAAC T. HINTON,
Committee.
JOHN S. DAVIS,

(Benedict, History of the Baptists, 781.)

The following additional matters are then related:

In addition to the sum of 7000 dollars collected abroad, nearly four thousand dollars have been paid by the congregation. A lot of ground, 130 by 80 feet, in the most eligible part of the city, had been purchased for the sum of \$11,000; and (as there will be no basement) a lecture room, 63 by 33 feet, has been erected on the rear of the lot, in which the church now assembles for worship. The main building will be 84 by 63 feet, capable of accommodating twelve hundred persons, and will cost \$16,000.

A detailed list of the contributors above referred to are given in the *Southwestern Chronicle*, the organ of the denomination in this region, which in round numbers by States were as follows: New York, 1,448; Rhode Island, 511; Connecticut, 200; Pennsylvania, 270; Maryland, 197; District of Colum-

bia, 136; Virginia, 2,687; South Carolina, 251; Georgia, 726; Alabama, 372; Kentucky, 266; Missouri, 148; Louisiana, 3,840. Some smaller contributions from other States I have omitted. From this list of donations it appears that our society regard the undertaking of their brother Hinton and his co-adjutors as a denominational concern.

In the midst of these bright and hopeful circumstances an afflictive event occurred, which cast a gloom over all the surroundings and caused a sad reverse to all the prosperity of the church. In the summer of 1847 an epidemic of yellow fever broke out; and proved up to that time the most fatal one the city had ever had. Sometimes as high as one hundred persons died a day. It had been the custom of the unacclimated ministers, as well as many other classes of citizens, to leave the city during the summer, especially when the yellow fever made its appearance. Hinton had come to stay, and had cast his lot with the church. He faithfully remained at his post. He was stricken by the fever, and after an illness of five days he died Saturday, August 29, at 11 o'clock. His body was buried in the Girod Street Protestant Cemetery, but was afterwards removed to St. Louis, where it now reposes in peace.

At the death of Hinton a long period of depression came to the Baptists of New Orleans. In 1849 gold was discovered in California and many numbers of the First Church sought their fortunes in the West. Misfortune and disaster continually accompanied their efforts. However feebly, the Baptist cause had been firmly established in this city.

CHAPTER V

ASSOCIATIONS ORGANIZED

Louisiana Associations Modeled after Mississippi Bodies—Louisiana Association Organized—Minden—Mt. Lebanon—Concord Association—Methodists—Eastern Louisiana Association—Mississippi River Association—Ouachita Association—Shreveport—Sabine Association—Red River Association—Bayou Macon Association—Central Association—North Louisiana Association—Calcasieu Association—The Powers of an Association—Circular Letters—Times of Fellowship.

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch . . . and they wrote letters to them.—*Luke*.

The associations in Louisiana were, for the most part, modeled after the Mississippi Association. Many of the churches, especially on the east side of the river, long continued members of that body. As the relations were entirely pleasant, and many of the pastors and members were from that state, it was felt that there was no urgent need for a new association.

The Louisiana Association is the oldest in the state. It was organized October 31, 1818. The first session was held with the Beulah Church, Cheneyville, Rapides Parish. There were five churches, Beulah, Debourn, Calvary, Vermillion and Plaquemine, with eleven messengers in the organization. Ezekiel O'Quin was moderator and J. T. H. Kilpatrick, clerk. The last named became a distinguished minister in Georgia. He was the father of Dr. J. H. Kilpatrick. By 1833 the association had twelve churches, eleven ministers, fifty-eight baptisms, and 345 members. In 1848 there were 714 members; and in 1852 there were only sixty-one Baptist ministers in Louisiana.

Fourteen years passed without the formation of another association. In the meantime the Ouachita region had grown

into great importance. It embraced the territory lying between the Ouachita River on the east; the State of Arkansas on the north, and the Red River on the south and west. There was not one association in all that section where now there are many.

The work in this section began in the year 1820. It was at this date that James Brinson, an ordained minister from Tennessee, settled not far from Vienna, at a place known as Upper Pine Hills. With him there were a number of other families who were Baptists. One of them, Arthur McFarland, soon afterwards became a preacher. The Pine Hills Church was organized and joined the Louisiana Association in 1822. A short time afterwards Rev. John Impson, and a preacher by the name of Head, gathered a church at Lower Pine Hills, near the present town of Downsville.

Brinson and Impson extended their labors into the Natchitoches Parish. Near the present town of Minden they found a few Baptists. Among the number was Newitt Drew, the father of Governor Drew, of Arkansas, and of Judge Richard M. Drew and Judge Harrison A. Drew. Here they gathered, in 1823, a small church known as Black Lake. Haywood Alfred, in 1826, joined these faithful pioneers. He was a zealous and popular preacher. Brinson died in 1831 and Impson shortly afterwards.

The Rev. Henry Humble, from Mississippi, settled in 1822 on the Ouachita River, in the parish of Catahoula, about fifteen miles above Harrisonburg. He was one of the first settlers in that region. The few citizens, scattered over a large district of country, gave themselves up to that half-savage life that belonged to the frontier. Humble was an old man, born in 1765, was full of zeal and soon organized a church with seven members. Shortly afterwards twenty were added to the church by baptism. This Catahoula church became the mother church of most of the churches in this region. Four grandsons of Henry Humble became ministers: Nathan M. Davis, and A. B. Davis; Thomas J. Humble, long clerk and often moderator of the Ouachita Association.

Another important center in this section is Mount Lebanon, in Bienville Parish. There was a colony of emigrants, in 1837, removed from Edgefield District, South Carolina, to this parish. These were recognized as a Baptist church, July 8, 1837, by a presbytery consisting of John Mill and Henry Adams. Adams was a free-born mulatto, who came with the company from South Carolina. He was a man of education and ability. He was chosen pastor of this new church, and continued in that capacity for two years. He became pastor of the First African Church, Louisville, Kentucky, which he served for twenty-five years. He was much respected by all who knew him. George W. Bains was pastor here in 1845. He removed to Texas and established the *Texas Baptist*.

In consequence of this growth in 1832 it was felt that the Louisiana Association covered so much territory that it was difficult for the churches in the northern part of the state to attend the association. The association was 350 miles long and 125 miles broad. The question of a new association was agitated. The result was that upon November 3, 1832, four churches representing 128 members, sent fifteen messengers to Black Lake Church, Claiborne (Webster) Parish and constituted the Concord Association.

The organization of the Concord Association was well nigh fatal to the Louisiana Association. P. W. Robert removed to New Orleans, Bayard C. Roberts, and Joseph Willis, removed to Rapides Parish, and in a year or two St. Landry was left entirely without a Baptist minister. A general defection took place in the churches, and the meetings of the association declined. The meetings were attended by but few ministers and messengers. For four years the minutes were not printed. An eye witness says:

Individual members appeared to be growing careless of their standing in the churches and fast losing all enjoyment in religious exercises, and there were none inquiring what they must do to be saved. Thus the cloud of darkness seemed to hang over the future.

The same writer further says:

The few who had erected the family altar forgot the time of the morning and evening sacrifice. Every one appeared to be resting in carnal security and indulging in ease in Zion.

These churches had been gathered directly or indirectly by the aged Joseph Willis. Speaking on the difficulties in gathering and sustaining the churches, the same writer said:

It was truly affecting to hear him speak of them as his children; and with all the affections of a father allude to some schisms and divisions that had arisen in the past, and to warn them against the occurrence of anything of the kind in the future. But when he spoke of the fact that two or three of them had already become extinct, his voice failed and he was compelled to give utterance to his feelings by his tears; and surely the heart must have been hard that could not be melted by the manifestation of so much affection for he wept not alone.

The clerk was compelled to write to the churches and urge an attendance upon the meeting of the association. He was much disturbed and wrote as follows:

Oh, with what awfully solemn feelings we should reflect upon our condition!—that each returning year, instead of bringing with it seasons of rejoicing on account of the conversion of sinners, and the formation of new churches, and the revival of those already constituted, we should be called to mourn over the leanness and starving condition of sons and daughters of the household of faith, while our solemn feasts and holy convocations, in which we should delight, are treated as small matters.

But as the Baptists declined from inactivity, the Methodists increased, and in some parishes they almost supplanted the Baptists. The Methodists took the lead in all Christian benevolences. Mr. W. P. Ford, who was clerk of the association at the time, says:

To the Methodists belong the credit of introducing Sunday schools in the bounds of the association. In 1829 Sunday schools commenced in the different towns and neighborhoods where there was any probability of their being continued. But the Baptists stood aloof for several years, and in fact there was a general prejudice against them; consequently but little could be done, and after a year or two most of the schools were discontinued.

About the same time societies were formed in different neighborhoods for the distribution of tracts, published by the Methodist denomination. They were opposed by the Baptists, while they made no effort to place other tracts in the hands of the people.

About this time came two Cumberland Presbyterian ministers and commenced preaching. They soon formed small churches in several towns. They also advocated Sunday schools which gave a new impetus to the work.

I would notice here, as a circumstance that appeared to have a great moral bearing upon the neighborhood, the formation of a Temperance society in Cheneyville, in 1831. In this work the Methodists were foremost. This, I believe, was the first society of the kind in the southwestern district of the State, or perhaps in any part of the State.

A better day was before the Baptists; and it came about in the most unexpected way:

During this gloomy period John O'Quin was converted, joined the Methodists, and was licensed to preach, and even applied to the Conference for ordination. But upon investigation he became convinced that the Baptist is the Scriptural church. Desiring to be baptized he found no administrator in the parish of St. Landry. He, therefore, went to New Orleans to find Elder Peter W. Robert who had been living in the city since 1833, engaged in his occupation as a tanner. Failing to find him, he returned and wrote him a letter. Early in the year of 1841 Mr. Robert came to Bayou Rouge, now in the parish of Avoyelles, at the request of John O'Quin and Addison G. Robert, who wished to be baptized. On his arrival there he found a good state of religious feeling. Several had lately joined the Methodists and others were anxiously inquiring the way of life. He preached several sermons and baptized a number of persons, O'Quin and Robert among them. These were constituted into a church; O'Quin began to preach, and in June the following year was ordained by Archibald McClay, D.D., who was visiting the country, Elihu Robinson and Thomas Rand, Jr., who had just come to the state.

From Bayou Rouge Mr. Robert came to Cheneyville, where he found the church scattered and no meeting or discipline kept up. And in the course of about three months he visited all the churches in the association except Zion Hill, and found them all in the same condition, with one or two exceptions. He continued to labor for two years as a missionary, during which time he baptized about four hundred. Mr. Ford says: "From the time that Elder Robert commenced preaching in this section it became apparent that the churches were beginning to enjoy a season of refreshing. The members who had left their first love began to repent and to do the first works, and the feeling became so general that no one could be indifferent about their eternal welfare."

At the close of the first year it was found that two hundred and fifty-two persons had been baptized within the year, most of them by Elder Robert. The association, which had been suspended for several years, resumed her meetings. The churches were revived and entered actively upon the missionary work.

Until the year 1842, the churches east of the Mississippi River continued under the fostering care of the Mississippi Association. These churches had now become self-sustaining, and as the old association was growing large and cumbersome, it was deemed expedient to divide it. At the session of the Mississippi Association, at Bluff Creek Church, East Feliciana Parish, in the year 1842, several churches petitioned for the privilege of forming a new association. The clerk was directed to give such churches letters of dismission.

According to previous arrangement, a convention met with Beulah Church, Washington Parish, on Saturday, November 19, 1842. The purpose was to organize a new association out of the churches in the eastern part of the Florida parishes. The body took the name of the Eastern Louisiana Baptist Association. Twenty-two churches, with a membership of 699, entered into the organization.

The spirit of the body was superb, as shown by the following resolutions:

Resolved,—That the Association appoint, annually, three of her members, who shall compose a board, whose duty it shall be to employ one or more Baptist preachers, of good standing, zeal and activity, to labor within the bounds of this Association; that the preachers thus employed be the authorized agents of this Association, to solicit funds in the aid of this object, and that each missionary report to the board every three months, and that the board report to the Association at her annual meeting.

Resolved,—That the churches and ministers belonging to this Association be recommended to form Sunday schools in every church, and other practicable places; and that they report annually the number of schools and scholars; and, also, the number of books in each library.

Resolved,—That it is especially the duty of every Baptist to inculcate and promote a more careful and constant reading of the Holy Scriptures.

Resolved,—That we feel deeply interested in the operations of the American and Foreign Bible Society, and that we will heartily co-operate with it as far as it is in our power.

Resolved,—That the American Baptist Publication and Sunday School Society richly deserves the attention and support of this Convention.

Simultaneously with the movement to organize the Eastern Louisiana Baptist Association, some churches in the southern part of the State of Mississippi, with a few in the Florida parishes of Louisiana, united in forming the Mississippi River Baptist Association. In 1845 the First Church, New Orleans, united with this association and remained in its membership many years.

The first session met with the Bethel Baptist Church, in Wilkerson County, Mississippi, October 20, 1843. Rev. H. Wall was chosen moderator and A. W. Poole, clerk. There were eight churches in this organization. There was an aggregate membership of 783, of which 481 were in Louisiana; the remaining 302 were in Mississippi. The Association became auxiliary to the Mississippi Baptist Convention.

The Committee on the State of Religion, at the second session, reported that peace and harmony existed among the churches. They appeared to be of the same mind. They expressed an ardent desire for the prosperity of the Kingdom of God and the salvation of sinners. They expressed a willingness to aid in the missionary cause. The churches were requested to hold regular prayer meetings, conduct Sunday schools, circulate tracts and the books of the American Baptist Publication Society. The churches and ministers were

also requested to be diligent to supply the Negroes in their bounds with the gospel.

The Ouachita Association was, at its formation, chiefly situated in the parishes of Ouachita, Caldwell, Catahoula, and Franklin. It embraced all of the churches south of Monroe, on both sides of the Ouachita River. These churches formed a part of the Louisiana Association and later were in the Concord Association. This territory was so large and the number of churches so great, that in 1844 this new association was formed. Asa Mercer was the moderator. He had then been in the ministry for twenty-eight years and was fifty-two years of age. In 1847 there were 15 churches and 403 members in the body.

The minutes of that year mention the closing address of Thomas Meredith who had long been a laborer in that field. He was a great Baptist and a democrat. He would ride from 10 to 30 miles to preach to his churches. He lived till he was 85. It was a fine contrast between the past and the present. The minutes say:

He made a touching allusion to the present state of this section of the country, compared with a few years back, when he, and our present moderator, first visited it, then a wilderness with a few scattered inhabitants. Our venerable brethren Hill and Humble, who pioneered the way, stood upon the threshold, whose voices are now hushed in death, and whose bodies sleep in the silent tomb; but we trust their prayers are heard and answered. Already have these hills become vocal with the praises of the Living God, and prayer like incense ascends to the throne of heaven. Not only do we see a Church here in the wilderness, but an association composed of those whom we trust shall soon mingle their voices around the throne of God in praise to him.

The Grand Cane Baptist Association was located in the parishes of Caddo and DeSoto; and it is, although reduced in every way, one of the most efficient bodies in the state. Bienville, as early as May, 1700, had ascended the Red River to Natchitoches and founded a colony there seventeen years before the settlement of New Orleans. The river above that point was obstructed by the Great Raft. This raft was a swampy expansion of the river, some 70 miles long by 20 or 30 broad, and separates the river into numerous creeks and bayous. As long as the country was under the dominion of the French nothing was done to clear the river of this obstruction. When the Americans took possession Captain

Shreve was sent by Congress to perform this task, and at the head of the free navigation Shreveport was founded.

An eminent Baptist preacher, John Bryce, was sent to Shreveport as collector of customs and imports from Texas. He was widely known in Virginia and Kentucky, both as a lawyer and a minister; and was an orator of no mean ability. He was in great favor with the people and crowds flocked to hear him. He had a mind of high order, his delivery was energetic and impassioned, his private life was characterized by a deep-toned piety, and his zeal for the Master's cause was ardent.

At this time the Mexican government was offering large inducements in the way of land grants to settle in the Province of Texas, and from the tide of emigration it was easy to foresee the importance of Shreveport; and this, with the natural advantages of the surrounding country, induced a rapid settlement. Among these early emigrants there were a few Baptists widely scattered, with no minister.

When Bryce arrived at Shreveport, he found the whole country west of Red River destitute of Baptist preaching. He assiduously attended to the duties of his office; but he likewise found leisure to devote much of his time to preaching in Shreveport and surrounding country. As the fruit of his ministry the First Baptist Church of Shreveport was organized March 18, 1845, with seven members. Immediately after the organization Bryce was chosen pastor and served in this capacity till 1850, when he returned to Kentucky.

For several years he labored alone. In 1845, on account of the annexation of Texas to the United States, his office expired. After this he devoted his entire time to the duties of the ministry. Two years later two efficient ministers, A. W. Jackson and Jesse Lee, came from Alabama to this section. They first settled near Mansfield; and the latter in DeSoto Parish, near Summer Grove. They at once actively entered upon the duties of the ministry. The united labors of these devout men were soon felt, and during the next two years four churches were constituted.

There were now five churches with an aggregate membership of 195. They were organized into the Grand Cane Baptist Association December 21, 1845. As a basis of union they adopted the New Hampshire Confession of Faith.

The Sabine Baptist Association was organized at the Many Church, Sabine Parish, October 22, 1847. It adjourned to meet with the Zion Hill Church the next year. But little is known of the early history of the Baptists of this section. It appears to be certain that the first preaching here was by Rev. William Cook, of Mississippi, in 1824. He preached from house to house, some were baptized, and in 1825 the Zion Hill Church (Negrete) was formed. There were 9 churches in the organization, one of them in Texas, 15 baptisms reported, and a membership of 129.

The Red River Baptist Association was likewise an outshoot of the Concord Association. That body at its meeting at Saline Church, Bienville Parish, October, 1848, passed the following resolutions:

Whereas, it is believed by this Association, that her territory is now too large for all the churches to represent themselves conveniently in this body:

1st. *Resolved*, therefore, that the Association be divided, and that the line of the division be that dividing the parishes of Union and Claiborne, Jackson and Bienville; allowing all of the churches to belong to and represent themselves in the Old or New Association, as they may choose.

And *Resolved* further, that the churches east of the line described shall retain the present name, constitution, records, &c.

2nd. *Resolved*, that the churches west of the line of division be requested to meet by delegation on Friday, before the fourth Lord's Day in November next, in Bossier Parish, La., to arrange a new association.

In pursuance of these resolutions the convention met with the Mount Zion Church, Bossier Parish, November 24, 1848, and organized the Red River Baptist Association. Before the division Concord had 25 churches with 1,120 communicants; the Red River organized with 13 churches, and 496 members.

The Bayou Macon Baptist Association occupied the field between the Ouachita and Mississippi rivers, along the stream from which it takes its name. At a later date the churches south of the railroad were formed into the Deer Creek Association. The earliest churches were planted in Franklin Parish, by the labors of Nathan M. Davis and J. P. Blake from the Ouachita Association. The first church was or-

ganized at Boueuff Prairie. Joseph V. Leake labored in the territory. He was a man of more than ordinary ability and great zeal. It was largely through his influence that the association was formed. The association was organized November 29, 1855, with six churches and 184 members.

The construction of the Vicksburg and Monroe railroad attracted attention to this fertile country, and hence there was a large influx of population. The churches established were largely increased, and new ones gathered.

The Central Baptist Association embraced the churches in Winn and some in the neighboring parishes. It was organized at Mars Hill, Winn Parish, October 21, 1859, out of churches dismissed from Ouachita and Red River associations. There were eight churches in the organization, with 157 members.

The North Louisiana Baptist Association was constituted of churches situated chiefly in the northern part of Bossier and Webster parishes and a few in the western part of Claiborne. It was organized in 1860 out of churches from the Red River Association.

The Calcasieu Baptist Association was situated chiefly in the parish of the same name. Since this date two other parishes have been formed out of this one; and likewise two other associations, the Acadia and the Carey, have been organized. The earlier churches were gathered by ministers connected with the Louisiana Association; other churches uniting with the body belonged to the Sabine. Their remote situation from the usual places of meeting of these bodies, made it inconvenient to attend, and although the churches were few and feeble, they considered it best to unite in an association of their own. This took place in 1860. They were formed on the New Hampshire Confession of Faith.

In the year 1851 there were in the state 103 churches and 3,703 members; and in 1860 there were recorded 113 ministers. This was no great showing for eighty years of faithful preaching. It did represent years of bitter toil and sacrifice. The Baptists had begun with a feeble and scattered constituency, unparalleled opposition and with but few min-

isters. But through it all they had persevered and won a permanent place for their churches under these discouraging and hostile conditions.

THE POWERS OF AN ASSOCIATION

The churches looked upon associations with a jealous eye and threw around them limitations, lest in any way they should usurp authority over the churches. So the power of the associations were carefully defined. The attitude of two of the associations is here given.

The Sabine Association, organized in 1847, says:

1. The churches are independent and the association merely advisory, but may withdraw fellowship from disorderly or heretical churches.
2. The duty of the association is to preserve union and harmony among the churches, and to diffuse the Gospel.
3. It is the privilege of all to contribute of their means to benevolent uses, but giving or not giving shall be no bar to fellowship.

Rev. N. H. Bray, moderator of this association, in 1870, wrote a letter on Church Sovereignty, which was adopted by the association. It discussed many practical questions. The following paragraph will give the general position of Baptists on the authority of associations. Mr. Bray says:

An association is not a court of appeals, nor has it any authority ever in a church; but by mutual consent of all parties may act as a council in cases of trouble, and should so act when called on. The Church has but one law to govern it and that is God's written word, and the association cannot legally make any law to govern a church; but should a church depart from or violate the written law of Christ the association could and it would be her duty, to advise the church, for the association is strictly an advisory body. Should the church abuse or misuse her sovereign power by departing from the judgment of the association, she has the right to withdraw her fellowship from said church after having kindly labored with the church and failed to reclaim her, and it is without doubt the duty of the association, by her constitution, thus to withdraw, for anything that would prohibit the reception of a church into the association as a member, would certainly be sufficient cause to warrant the association in withdrawing her fellowship from said church, but such a church would still be sovereign so far as the association goes.

The Louisiana Association speaks of the "Powers of the Association" as follows:

1. It shall be the business of the Association to provide for the general union of the churches.
2. To keep up a friendly correspondence when convenient with these associations of the same faith and order.
3. This association shall have no power to lord it over God's heritage, nor infringe upon any internal rights of the churches.

4. It shall be the duty of this association to give the churches the best advice in its power in difficult matters; to inquire into any difficulties that may exist between sister churches, and remove them if possible.

5. To admit any of the brethren of the ministry as assistants, but not give them the privilege of voting.

6. This association shall have power to withdraw from any church in the union which may be unsound in principle or immoral in practice, until reclaimed.

7. To appoint any person or persons, by and with their consent, to transact any business which the association may deem necessary.

8. The association shall have power to adjourn to any time or place they may think most proper.

9. The association shall be opened and closed with prayer.

It was the custom in all of the associations to have prepared a "circular letter." These letters were frequently written with much care by some of the ablest preachers and were widely read. Broadly speaking, the subjects selected were either practical or doctrinal. Church discipline, baptism and the Lord's Supper, and election had a large place in these circular letters. For much of the time there was no Baptist newspaper printed in the state, a very few were read from beyond the borders of the state, and so the circular letter formed not only a means of communication but was most influential in stabilizing and unifying the churches.

The meetings of the associations were hailed with delight. They were occasions of social, spiritual, and intellectual fellowship. The place of meeting and the preacher of the annual sermon were regarded as among the most important matters brought before the body. The church entertaining the association made the most elaborate preparations. Dinner was served on the grounds, and neighbors for miles would solicit guests to go home with them. It was no unusual thing for a hospitable farmer to have forty or fifty guests in his home. The country was sparsely settled, the churches at a distance from each other, so people came from great distances. Frequently some popular preacher would have a line of appointments, preaching every night before he reached the association. There was much preaching at the association. The sermons were rarely less than an hour in length. Often two or three sermons would follow the first one. Sometimes a few messengers would transact the business in the meeting house, while some one would preach to the multitude

at the stand in the woods. Most of the people came on horseback, some in wagons, and many walked through the trackless forest. The order was usually good. The association would last three days. When the time came for adjournment usually the moderator or some aged minister would make some remarks and end with a rousing exhortation. A song was sung and amid tears of gladness and shouts of joy the parting hand was extended. Amid many farewells the people parted and returned to their respective abodes. Such was a Baptist association of the old time.

CHAPTER VI

THE ARTICLES OF FAITH

The Philadelphia Confession the Model—The Louisiana Association—Changes—The Confession in Bible Language—The Final Revision—The Concord Confession—The Eastern Louisiana—The Mississippi River Confession—The New Hampshire Confession—The Modification—The Ouachita Confession—The Red River Confession—These Likewise Modified.

Should all the forms which men devise
Assail my faith with treacherous art,
I'd call them vanity and lies
And bind the Bible to my heart.

All of the associations in Louisiana were organized upon Articles of Faith. Most of the early confessions were modeled after the Philadelphia Confession and were extremely Calvinistic. At a later date in some instances the New Hampshire Confession was used, though not without opposition. The beliefs of the founders of the Baptist denomination in this state are of vital interest. Some of the confessions are here given.

The Louisiana Association, 1818, was constituted upon the Articles of Faith of the Mississippi Association. These articles are here given not only because they are the declaration of the oldest association in the state, but because they greatly influenced the thinking of other Baptist bodies in the state. These articles are as follows:

PREAMBLE

We, the churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convicted of the necessity of a combination of churches for preserving a federal union among all the churches of the same faith and order. We, therefore, do agree to unite and form ourselves into an association upon the following principles:

ARTICLES OF FAITH

1. We believe in one only true and living God, and that there are a trinity of persons in the Godhead—the Father, the Son, and the Holy Ghost, the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, are of divine authority and the only rule of faith and practice.
3. We believe in the fall of Adam; (the imputation of his sins to all his posterity); in the total depravity of human nature; and in man's inability to restore himself to the favor of God.
4. We believe in the everlasting love of God to his people; in the eternal, unconditional election of a definite number of the human family to grace and glory.
5. We believe that sinners are only justified in the sight of God by the imputed righteousness of Jesus Christ, which is unto all and upon all that believe.
6. We believe that all those who were chosen in Christ before the foundation of the world are in time effectually called, regenerated, converted and sanctified, and are kept by the power of God through faith unto salvation.
7. We believe there is one mediator between God and Man, the Man Christ Jesus who, by the satisfaction which he made to law and justice in becoming an offering for sin, hath by his most precious blood redeemed the elect from under the law, that they might be holy and without blame before him in love.
8. We believe good works are the fruits of faith, and follow after justification, are evidences of a gracious state, and that it is the duty of all believers to perform them from a principle of love.
9. We believe in the resurrection of the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

ON GOSPEL ORDER

1. We believe that the visible church of Jesus Christ is a congregation of faithful persons who have given themselves to the Lord, and to one another, and have covenanted together to keep up a godly discipline agreeable to the rules of the Gospel.
2. We believe that Jesus Christ is the head of the Church; the only law giver; that the government is with the body—the church—and is equally the right and privilege of each member thereof.
3. We believe that Baptism and the Lord's Supper are Gospel ordinances appointed by Jesus Christ, and are to be continued in the church.
4. We believe that baptism by immersion is the only Scripture mode, and that believers are the only proper subjects.
5. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.
6. We believe it to be the duty and privilege of all believers to make a public profession of their faith, to submit to baptism by immersion, and to give themselves members of the visible church.
7. We believe it to be the duty of every regular organized church to expel from her communion all disorderly members, who are immoral in their lives, or that hold doctrines contrary to the Scriptures.

The meeting of the association, in 1823, ordered that the words: "the imputation of his sin to all his posterity," in Article 3 of the Confession of Faith, be erased.

The Confession of Faith remained further unchanged till 1845. At that time some discontent arose in regard to the Articles of Faith. The association recommended that the churches should send up messengers prepared to vote upon the same. It was further recommended that an examination should be made of the Articles of Faith of the Mississippi River Association.

A committee, appointed on the subject of an Abstract of Faith, consisting of B. C. Robert, Peter Tanner, J. J. Simmons and Basil Smith, reported in favor of a creed expressed in Bible language. This report was brought about on account of an agitation which had been going on in Baptist circles in Louisiana since 1841. The movement was known as the "Current Reformation," or more generally as Campbellism. There had been a violent denunciation of creeds and missions. The Baptists claimed that the Bible alone was the rule of faith; and the agitators took occasion to say that they stood on original Baptist ground.

The Articles of Faith as submitted in Bible language were as follows:

ABSTRACT OF FAITH

THE BEING OF GOD

1. But to us there is but one God, the Father, of whom are all things and we by him. 1 Cor. 8: 6.
2. For there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. 1 John 5: 7.

THE HOLY SCRIPTURES

1. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.
2. No prophecy of Scripture is of any private interpretation, for the prophecy came not in olden time by the will of man; but holy men of old wrote as they were moved by the Holy Ghost. 2 Peter 1: 20, 21.

THE DEPRAVITY OF MAN

1. Therefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men that all have sinned. Rom. 5: 12.
2. And you hath he quickened who were dead in trespasses and in sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom we all had our conversation in times past, in the lusts of our flesh fulfilling the desires of the flesh and of the mind, and were children of wrath even as others. Eph. 2: 1-3.

3. Therefore by the deeds of the law shall no flesh be justified in his sight, for by the law is the knowledge of sin. Rom. 3: 20.

ELECTION

1. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and the sprinkling of the blood of Jesus Christ. 1 Peter 1: 2.

2. For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God; not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Eph. 2: 8-10.

JUSTIFICATION

1. Being freely justified by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God. Rom. 3: 24, 25.

2. Therefore being justified by faith we have peace with God through our Lord Jesus Christ. Rom. 5: 1.

SANCTIFICATION

1. Sanctify them through thy truth; thy word is truth. John 17: 17.

2. But we are bound to give thanks always unto God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth. 2 Thess. 2: 13.

THE SAFETY OF THE CHURCH

1. My sheep hear my voice and I know them and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hands. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. John 10: 27-29.

2. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8: 38, 39.

THE OFFICES OF CHRIST

1. For there is one God and one mediator between God and man, the man Christ Jesus. 1 Tim. 2: 5.

2. But now hath he attained unto a more excellent ministry by how much also he is the mediator of a better covenant which was established on better promises. Heb. 8: 6.

GOOD WORKS

1. Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Matt. 2: 16-19.

BAPTISM

1. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him. Acts 8: 38.

2. Let us draw near with a true heart in the full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.

CHURCH DISCIPLINE

Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone; and if he shall hear thee thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church, but if he neglect to hear the church let him be unto thee as a heathen man and a publican. Matt. 18: 15-17.

In the name of our Lord Jesus Christ, when ye are gathered together and my Spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ. 1 Cor. 5: 4, 5.

THE LORD'S SUPPER

1. I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he broke it, and said, Take eat: this is my body, which was broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood. This do ye as often as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death until he come.

Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup; for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 1 Cor. 11: 23-29.

RESURRECTION

But now is Christ risen from the dead and become the first fruits of them that slept. But every man in his own order. Christ the first fruits, afterwards they that are Christ's at his coming. 1 Cor. 15: 20-23.

For if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. 1 Thess. 14: 14.

JUDGMENT

1. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he had ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead. Acts 17: 31.

2. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged every man according to their works. Rev. 20: 12, 13.

However, in 1847, the Association rejected this Abstract of Faith. The original articles were amended by an alteration of the 3rd and 4th, so as to read as follows:

3d. We believe in the fall of Adam and the inheritance of his sin by all his posterity; in the total depravity of human nature and man's inability to restore himself to the favor of God.

4th. We believe in the everlasting love of God to his people, that he chose them in Christ before the world began.

The Articles of Faith of the Concord Baptist Association, 1832, are as follows:

1. We believe in one only true and living God, and that he has revealed himself unto men under the characters of Father, Son, and Holy Ghost.

2. We believe the Scriptures of the Old and New Testaments were given by inspiration of God and are of divine authority and the only rule of faith and practice.

3. We believe in the fall of Adam, in the total depravity of the human nature, and in man's inability to restore himself to the favor of God.

4. We believe in the everlasting love of God to his people, in the doctrine of election, and the perseverance of the saints in grace.

5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ, which is unto all and upon all who believe.

6. We believe that there is one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time, and in becoming an offering for sin had perfected forever them that are sanctified.

7. We believe that good works are the fruits of faith and follow after justification, are evidences of a gracious state, and are performed by believers from a principle of love.

8. We believe in the resurrection of the dead and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal.

GOSPEL ORDER

1. We believe that the visible church is a congregation of faithful persons, who have given themselves to the Lord and to one another, by the will of God, and have covenanted to keep up a godly discipline agreeable to the rules of the gospel.

2. We believe that Jesus Christ is the head of the church and the only law-giver; that the government is with the body of the church and is equally the right and privilege of each member thereof.

3. We believe that Baptism, the Lord's Supper and Washing the Saints' Feet are Gospel ordinances appointed by Jesus Christ to be continued in the church until his second coming.

4. We believe that believers are the only proper subjects; and immersion the only Scriptural action of baptism; and the only legal administrators of the ordinance are the regular ordained ministers of the gospel in full fellowship in and with the United Baptists.

5. We believe that none but regularly baptized church members have a right to partake of the Lord's Supper.

These articles were taken up article by article, discussed and voted upon. They were adopted with entire unanimity.

The Articles of Faith of the Eastern Louisiana Baptist Association, 1842, are as follows:

1. We believe in one Triune God, the Father, the Son, the Holy Ghost; the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, and are the only rule of faith and practice.
3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity, in the total depravity of human nature, and man's inability to restore himself to the favor of God.
4. We believe that God has loved his people with an everlasting love; that he chose them in Christ before the foundation of the world, that he calleth them with an effectual calling, and being justified alone through the righteousness of Christ imputed to them, they are kept by the power of God through faith unto salvation.
5. We believe that good works are the fruits of faith and follow after justification, and are evidences of a gracious state, and that all believers are bound to obey every command of God from a principle of love.
7. We believe in the resurrection of the dead and a general judgment; that the happiness of the righteous and the punishment of the wicked will be everlasting.

GOSPEL ORDER

1. We believe that the visible Church of Christ is a congregation of faithful persons who have given themselves to the Lord and to one another by the will of God, and have covenanted to keep up a godly discipline agreeable to the Gospel.
2. We believe that Jesus Christ is the head of the Church, the only law-giver; that the government is in the church.
3. We believe that Baptism and the Lord's Supper are Gospel ordinances appointed by Jesus Christ, and are to be continued in the church until his second coming.
4. We believe that the immersion of the body in water in the name of the Father and the Son and the Holy Ghost, is the only Scriptural baptism as taught by Christ and his Apostles.
5. We believe that none but regularly baptized church members who live a holy life, have a right to partake of the Lord's Supper.
6. We believe that it is the privilege and duty of all believers to make a profession of their faith before submitting themselves as subjects of baptism and as members of the visible Church.
7. We believe that it is the duty of every regular organized church to expel from her communion all disorderly and immoral members, and who hold doctrines contrary to the Scriptures.

There were likewise disturbances, in 1847, in this association on the subject of creeds. A committee was appointed to confer with other associations but nothing appears to have come of it.

The Articles of Faith of the Mississippi River Association, 1843, are as follows:

- I. *Of the Scriptures*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth without any mixture

of error for its matter; that it reveals the principles by which God will judge us, and therefore is and shall remain to the end of the world the true center of Christian union; and the supreme standard by which all human conduct, creeds, and opinions should be tried.

II. *Of the True God*—That there is one true and living God, whose name is Jehovah, the maker and supreme ruler of heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed under the personal and relative distinctions of the Father, Son, and Holy Ghost. Equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

III. *Of the Fall of Man*—That man was created in a state of holiness under the law of his Maker; but by voluntary transgression fell from the holy and happy state; in consequence of which all mankind are now sinners; not by constraint but by choice, being by nature utterly void of that holiness required by the law of God; wholly given to the gratification of the world, of Satan, and of their own sinful passions; and therefore under just condemnation, to eternal ruin, without defense or excuse.

IV. *Of the Way of Salvation*—That the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who took upon Him our nature, yet without sin, honored the law by his personal obedience and made atonement for our sins by his death; being risen from the dead, He is now enthroned in heaven, and uniting in his wonderful Person the tenderest sympathies with divine perfections in every way qualified to be a suitable, compassionate and all-sufficient Saviour.

V. *Justification*—That the great Gospel blessing which Christ of his fulness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God; and secures every other blessing needful for time and eternity.

VI. *Of the Freeness of Salvation*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; that nothing prevents the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. *Of Grace in Regeneration*—That, in order to be saved, we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is affected in a manner above our comprehensions or calculations, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that the proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. *Of God's Purpose and Grace*—That election is the gracious purpose of God according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves the utmost diligence.

IX. *Of the Perseverance of the Saints*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare; and that they are kept by the power of God through faith unto salvation.

X. *Harmony of the Law and the Gospel*—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel; and of the means of grace connected with the visible church.

XI. *Of the Gospel Church*—That a visible church is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by his laws and exercising the gifts, rights and privileges in them by his word; that its only proper offices are bishops or pastors, and deacons, whose qualifications, claims and duties, are defined in the Epistles to Timothy and Titus.

XII. *Of Baptism and the Lord's Supper*—That Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit to show forth in a solemn and beautiful emblem, our faith in a crucified, buried and risen Saviour, with its purifying power; that it is a prerequisite to the privilege of church relation, and to the Lord's Supper, in which the members of the church by the use of bread and wine are to commemorate together the dying love of Christ, preceded always by a solemn self-examination.

XIII. *Of the Christian Sabbath*—That the first day of the week is the Lord's Day or Christian Sabbath; and is to be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the devout observance of all the means of grace, both private and public, and by preparation for the rest which remaineth for the people of God.

XIV. *Of Civil Government*—The civil government is of divine appointment for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the prince of the kings of the earth.

XV. *Of the Righteous and Wicked*—That there is a radical and essential difference between the righteous and the wicked; that such as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of God, are truly righteous in his esteem, while all such as continue in impenitence and unbelief, are in his sight wicked and under the curse; and this distinction holds among men both in and after death.

XVI. *That the End of the World is Approaching*—That at the last day Christ will descend from heaven to raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment and the righteous to endless joy; and that the judgment will fix forever the final state of men in heaven or hell on principles of righteousness.

These articles were coined from the New Hampshire Confession of Faith, and differed in important particulars from that of the neighboring associations, which were based upon the Philadelphia Confession of Faith. At that time it was customary to lay great stress upon the doctrines of predestination and election. For a time the surrounding associations hesitated to hold correspondence with this body. They also failed to satisfy the constituent churches. So that in 1846 an able committee was appointed, of which I. T. Hinton was

chairman, to revise the articles. The articles as modified were adopted October 24, 1846. They are as follows:

1. We believe in one Triune God, the Father, the Son, and the Holy Ghost, the same in essence, equal in power and glory.
2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, and are the only rule of faith and practice.
3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity, in the total depravity of human nature, in man's inability to restore himself to the favor of God.
4. We believe that God has loved his people with an everlasting love, that he chose them in Christ before the foundation of the world, that he calleth them with a holy and effectual calling, and being justified alone through the righteousness of Christ, imputed to them, they are kept by the power of God through faith unto salvation.
5. We believe there is one mediator between God and man—Christ Jesus, who by the satisfaction made to the law and justice in becoming an offering for sin, hath by his most precious blood redeemed the elect from under the curse of the law, that they might be holy and without blame before him in love.
6. We believe that good works are the fruits of faith and follow after justification, and are evidences of a gracious state; and that all believers are bound to obey every command of God from a principle of love.
7. We believe in the resurrection of the dead and a general judgment, that the happiness of the righteous and the punishment of the wicked will be everlasting.

GOSPEL ORDER

1. We believe that the visible church of Christ is a congregation of faithful persons who have given themselves to the Lord by the will of God and have covenanted to keep up a godly discipline, agreeable to the Gospel.
2. We believe that Jesus Christ is the head of the church, the only law-giver; that the government is with the church.
3. We believe that baptism and the Lord's Supper are gospel ordinances, appointed by Jesus Christ, and are to be continued in the church until his second coming.
4. We believe that the immersion of the body in water in the name of the Father, and of the Son, and of the Holy Ghost is the only Scriptural baptism, as taught by Christ and his Apostles.
5. We believe that none but regularly baptized church members who live a holy life, have a right to the Lord's Supper.
6. We believe that it is the privilege and duty of all believers to make a public profession of their faith by submitting themselves as subjects of baptism, and as members of the visible Church.
7. We believe that it is the duty of every regularly organized Church to expel from her communion all disorderly or immoral members, and who hold doctrines contrary to the Scriptures.

The Ouachita Baptist Association, 1844, was organized on Articles of Faith strongly Calvinistic. For several years the following synopsis appeared on the title page of the minutes:

1. Three equal persons in the Godhead.
2. Eternal and personal election.
3. Original sin.
4. Particular redemption.
5. Free redemption by the righteousness of Christ imputed.
6. The absolute necessity of the Spirit's operation.
7. Efficacious grace in regeneration.
8. The obligation of be-

lievers to attend to all the precepts of the Scriptures. 9. The final perseverance of real believers. 10. The resurrection of the dead. 11. General judgment at the last day. 12. The everlasting happiness of the righteous, and the everlasting misery of the impenitent. 13. The baptism of believers by immersion. 14. The independence of the churches.

At a later date the association adopted the New Hampshire Confession of Faith.

The Grand Cane Association, in 1847, on its organization, adopted the New Hampshire Confession of Faith. The Calcasieu likewise adopted the same articles.

The Sabine Association, 1847, adopted the following brief Articles of Faith:

1. The Trinity. 2. The Inspiration and Sufficiency of the Holy Scriptures. 3. The fall of Adam; the imputation of his sin to his posterity, the total depravity of human nature, and man's inability to recover himself. 4. The election of a definite number; efficient calling, and justification through the imputed righteousness of Christ, and the final perseverance of the saints. 5. Christ the one Mediator by whom the elect were redeemed. 6. The absolute and eternal purpose of God does not set aside the necessity of secondary causes, but the means are a part of his decrees. These are made effectual through the agency of the Holy Spirit. 7. Good works the fruits and evidence of faith. 8. The resurrection of the dead, the eternal happiness of the righteous, and the everlasting misery of the wicked.

GOSPEL ORDER

1. Christ the head and only law-giver of the church; the government with the body, the church. 2. The ordinances, baptism and the Lord's Supper, are to be continued until his second coming. 3. The action of baptism is immersion; the subject a professed believer in Christ. 4. The supper restricted to the regular baptized members of the church. 5. Baptism the duty and privilege of all believers. 6. The duty of the church to exclude from her fellowship disorderly members and heretics.

But in 1853 the Association adopted the Abstract of Faith known as the Union Articles. They are as follows:

ARTICLE 1. We believe in one Triune God, the Father, Son and Holy Ghost, the same in essence, equal in power and glory.

ART. 2. We believe the Scriptures of the Old and New Testament were given by inspiration of God, and are the only rule of faith and practice.

ART. 3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity; the total depravity of human nature, and in man's inability to restore himself to the favor of God.

ART. 4. We believe that God has loved his people with an everlasting love; that he chose them in Christ before the foundation of the world; that he calleth them with a holy and effectual calling, and being justified through the righteousness of Christ imputed to them, they are kept by the power of God through faith unto salvation.

ART. 5. We believe there is one mediator between God and man, the man Christ Jesus, who by the satisfaction he made to the law, and to justice in becoming an offering for sin, hath by his most precious blood redeemed

the elect from the curse of the law, that they might be holy and without blame before him in love.

ART. 6. We believe that good works are the fruits of faith, and follow after justification, and are evidences of a gracious state, and that all believers are bound to obey every command of God from a principle of love.

ART. 7. We believe in the resurrection of the dead and a general judgment; that the happiness of the righteous and the punishment of the wicked will be everlasting.

The following is the Abstract of Faith of the Red River Association in 1848:

ARTICLE I

We believe that the Holy Scriptures of the Old and New Testaments are the inspired word of God, constituting the only and sufficient rule of faith and practice, by which any question of doctrine or discipline should be determined. Ps. XIX, 7 10; Isa. VIII, 20; 2 Tim. III, 15 17; 2 Pet. I, 21, etc.

ARTICLE II

We believe that there is only one living and true God. He is revealed to us under the personal distinctions of Father, Son (or Word) and Holy Spirit; but as one in divine essence; infinite in every natural and moral excellence. See Deut. VI, 4; Isa. XLIV, 24; Ps. XXXIV, 8; John 1, 8; X, 15, 30; Rom. IX, 5; 1 Tim. III, 16; Rev. 1, 8; John XIV, 26; XV, 26; Acts V, 3, 4; 1 Cor. III, 16; XII, 11; Matt. XXVIII, 19, etc.

ARTICLE III

We believe that man was created holy, but by a wilful violation of the law of his Maker, he fell into a state of sinfulness, and brought death upon his race, who being by natural descent, in the unholy image of Adam, are children of wrath by nature, and without natural or spiritual power to live a holy life and happy state. See Gen. I, 27, 28, 31; Eccl. VII, 29; Gen. II, 16, 17; III, 16; Rom. V, 12; Eph. II, 3; Rom. VII, 18; 1 John 1, 8; Jer. XVII, 9, 10.

ARTICLE IV

We believe that the only way of deliverance from sin and death, is by the sacrifice of Jesus Christ, the Eternal Word, who offered himself without spot, to God, having become incarnate, and suffered the just for the unjust, that he might redeem us to God, by the sacrifice of himself. John I, 14; Luke I, 26, 35; Acts XIV, 12; Rom. III, 20, 26; John III, 16.

ARTICLE V

We believe that God has set forth his Son, to be the propitiation for the sins of the whole world; and where the gospel is preached, it is the duty of all men to repent and believe in Jesus Christ, that they may be saved; and if they do not, their rejection of the gospel is occasioned by their love of sin, and aversion to holiness. Rom. III, 26; John III, 16; John I, 14; 1 John II, 2; Acts XVII, 30.

ARTICLE VI

We believe that Election is the sovereign exercise of that eternal love, by which God hath, according to his infinite wisdom, chosen his people in Christ, before the World was; and had predestined them unto the adoption of children, through sanctification of the spirit and belief of the truth; and doth keep them, by his power through faith, unto salvation. See Isa. XLVI 9, 10; Eph. I, 4, 11; John III, 6, 8; 1 Pet. I, 2; Rom. VIII 29, 30; IX, 11; 2 Tim. 1, 9; 1 Pet. V, 8; 2 Thess. II, 13; 2 Tim. II, 10; Rev. XVII, 8, etc.

ARTICLE VII

We believe that there will be a resurrection of the just and the unjust; that Christ will come to judge both the living and the dead. Then those who shall have died, or are then living impenitent and unreconciled to God, shall be sentenced to endless punishment, according to their works; and those who shall have died, or are then living in a state of justification, through Christ Jesus, shall be completely delivered from the dominion of sin, and adjudged to endless happiness in heaven. See John V, 28, 29; 2 Cor. V, 10; Rev. XX, 12, 13; 1 Thess. IV, 14, 18.

ARTICLE VIII

We believe that a Christian Church is a congregation of baptized believers, who meet stately, and have covenanted together to maintain the ordinances, discharge the duties, and enjoy the privileges set forth in the New Testament, as appertaining to the Church of God. See 1 Cor. I, 2; Rev. II, 7; Acts II, 41, 42; 2 Cor. I. 1; Gal. I. 1, 2; Rom. XVI. 3, 4, 5.

ARTICLE IX

We believe that the baptism of believers in the name of the Father, and of the Son and of the Holy Ghost, is a positive institution of Jesus Christ; and is only validly performed, when the whole body is immersed in water, by an authorized administrator in good standing with an orderly church. See Matt. XXVIII. 18, 20; Mark XVI. 16; Acts II. 38, 41; VIII. 36; X. 47, 48; Col. II. 12; Rom. VI. 3, 4.

ARTICLE X

We believe that the Lord's Supper is a positive institution of Jesus Christ, enjoined on all baptized believers, who are in fellowship with each other, and members of an orderly church; and that such Christians should commune together at the Lord's table, and such only. See Matt. XXVI. 26-28; 1 Cor. IX. 23-26, etc.

ARTICLE XI

We believe that each Christian church has the right to receive into her body those persons who give satisfactory evidence of repentance towards God and faith in Jesus Christ, and willingly submit to baptism, or bear sufficient evidence of having been regularly baptized. See Matt. XVI, 19; Acts II, 41, 43, 46, 47; 1 Cor. III. 11-17; Eph. II. 19-22.

ARTICLE XII

We believe that the first day of each week should be observed as the Christian Sabbath, a day of rest from common labor or worldly business, and devoted to religious duties. See Luke IV. 16; Acts XIII. 14-16; Col. II. 16, 17; Luke XXIV. 1-6; Acts XX. 7, etc.

The Bayou Macon Association, 1855, adopted articles strongly Calvinistic and embraced the following points:

1. The inspiration and sufficiency of the Holy Scriptures.
2. The fall of man and his inability in his natural state to recover himself.
3. The atonement.
4. Redemption through Christ alone.
5. Election.
6. Resurrection.
7. A church—a congregation of baptized believers.
8. Baptism the immersion of a believer by a qualified administrator, duly authorized by an orderly church.
9. The Lord's Supper commemorative and restricted to baptized believers in fellowship with each other.
10. The independence of the churches.
11. The first day of the week, the Christian Sabbath.

At a later date, the Articles of Faith were greatly modified. They are now recorded in the following form:

ARTICLE 1. We believe in one Divine God, the Father, Son and Holy Ghost, the same in essence, equal in power and glory.

ART. 2. We believe the Scriptures of the Old and New Testaments were given by the inspiration of God, and are the only rule of faith and practice.

ART. 3. We believe in the fall of Adam from his original rectitude, in the imputation of his sin to all his posterity; the total depravity of human nature, and in Man's inability to restore himself to the favor of God.

ART. 4. We believe that God has loved his people with an everlasting love; that he chose them in Christ before the foundation of the world; that he calleth them with a holy and effectual calling, and being justified through the righteousness of Christ, imputed to them, they are kept by the power of God, through faith unto salvation.

ART. 5. We believe there is one Mediator between God and man, the man Christ Jesus, who by the satisfaction he made to the law, and to justice in becoming an offering of sin, hath by his most precious blood, redeemed the elect from the curse of the law, that they might be holy, and without blame before him in love.

ART. 6. We believe that good works are the fruits of faith, and follow after justification, are evidences of a Gracious State, and that all believers are bound to obey every command of God from a principle of love.

ART. 7. We believe in the resurrection of the dead and general judgment; that the happiness of the righteous and the punishment of the wicked will be everlasting.

CHAPTER VII

AN AGE OF SCHISM

The Want of Unity—A Missionary Period—The Reaction—Extreme Calvinism—Parkerism—A Period of Declension—The Natalbany Church—Thomas Meredith—John Hill—Ouachita Association—Thomas J. Humble—Alexander Campbell and the “Current Reformation”—James A. Raynoldson—The Cheneyville Church—Action of the Louisiana Association—A Gloomy Picture.

Let no man deceive you with vain words.—*Paul.*

The Baptists of Louisiana from the year 1830 to 1850 had no common rallying place. They were a feeble people, settled in a new country, opposed by enemies, despised on account of their doctrines and they had among them not one minister of commanding influence. While their ministers were pious and earnest men, they were not highly educated. There was no central convention where they could meet and talk over their affairs and reach unity of action. As yet they had no newspaper through which they could express their views. Most of all they needed unity of purpose; and that was the one thing they did not have.

The churches had been organized as the result of the missionary endeavor of Mississippi Baptists. Faithful men had risked their lives to plant the gospel in this wilderness. The early churches, in Louisiana, in their planting had accepted the missionary idea. The early meetings of the associations discussed the ways and means to better evangelize the country and sent out missionaries to forward this purpose. The appeals of Luther Rice and Adoniram Judson were gladly received, read in the meetings, and monies were collected for foreign missions. For all of these statements there is the most abundant proof. In the early planting of the churches there was no perceptible opposition to missionary work in Louisiana.

But about the year 1835, in reality it began somewhat previous to this date, there was a reaction which set in against missionary efforts. It partly grew out of some of the conditions mentioned above. It was accelerated by the intense preaching by the pastors of the doctrines of election and predestination, almost, in many instances, to the exclusion of every other topic. The Confessions of Faith adopted up to this date were Calvinistic of a pronounced type. When later some of the associations adopted the New Hampshire Confession, it was looked upon as not orthodox. In some instances the Confession was modified; and in other instances the association abandoned the New Hampshire Confession entirely. In many instances the preaching assumed an Antinomian form; and no place was left for human endeavor. Along with this there were some preachers who, for various reasons, were disgruntled. They had not received the recognition they felt that they deserved; or they did not receive the missionary appointments they felt that was their due. So it was only a step to an anti-missionary opposition; and they took that step.

At this juncture there arose two movements, in the state, opposed to missionary, educational, and Sunday-school operations. The extreme Calvinistic movement bordered on fatalism, and was known as Parkerism, or the Two-seed doctrine, and finally developed into what is called "Hardshellism." It was a strange and intricate doctrine. It was a non-progressive age which discussed the intricate mysteries of free will and the sovereignty of God. Practical Christianity was discounted.

This anti-missionary movement had a curious beginning. Account has already been taken in these pages of the visit of Samuel J. Mills to New Orleans and the report that he made on conditions in this country. This was the man who was the leading spirit in organizing the celebrated Haystack Prayer Meeting at Williams College. It was from this prayer meeting that Adoniram Judson became the missionary to India. Mr. Mills, with a companion, was on a missionary tour through Ohio, Kentucky, Tennessee, and the Natchez

settlement to New Orleans. While in Kentucky he went sixty miles out of his way to visit John Taylor. Taylor was a man of great influence and had been of much service in building the early churches in that state; but he was a man of limited education and high prejudices. He speaks of his visitors as "respectable looking young men, well-informed, and zealous in the cause in which they are employed. . . . I have no doubt these young men meant friendship to me and to preachers in general."

The two young missionaries were, however, unfortunate enough to arouse Mr. Taylor's prejudices by trying to show him that for a pastor to secure missionary contributions meant an increased liberality all along the line, and *especially in regard to pastoral support*. "They became quite impatient with my indolence, assuring me if I would only stir up the people to missions and Bible society matters, I should find a great change in money affairs in favor of the preachers; urging by questions like this: 'Do you not know that when sponges are once opened they will always run? Only,' said they, 'get the people in the habit of giving their money for any religious use, and they will continue to appropriate for all sacred purposes'."

Mr. Taylor comments: "Surely it will not be thought uncharitable to say that I did begin strongly to smell the *New England Rat*." As a result he wrote the first of the books in the anti-mission schism.

It was Daniel Parker, however, who was the originator of the system. He was an enigma; and his system was a strange rehash of the old Gnostic philosophy. John M. Peck, who knew him well, describes him in the following language:

Mr. Parker is one of those singular and extraordinary beings whom Divine Providence permits to arise as a scourge to his church, and as a stumbling-block in the way of religious effort. Raised on the frontier of Georgia (by others he is spoken of as a native of Virginia) without education, uncouth in manner, slovenly in dress, diminutive in person, unprepossessing in appearance, with shriveled features and a small piercing eye, few men for a series of years have exercised a wider influence on the lower and less educated of frontier people. With a zeal and enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce churches

to declare non-fellowship with all Baptists who united themselves with any of the benevolent (or, as he called them, "new fangled") societies.

His mind, we are told, was of a singular and original sort. In doctrine he was antinomian. He believed himself inspired, and so persuaded others. "Repeatedly have we heard him when his mind seemed to soar above its own powers, and he would discourse for a few moments on the divine attributes, or on some devotional subject, with such brilliancy of thought and correctness of language as would astonish men of education and talents. Then again, it would seem as if he were perfectly bewildered in a maze of abstruse subtleties. (Smith, *A History of the Baptists in the Western States East of the River*, p. 123.)

It was a period of great declension in religion; and these disturbing questions fell like a blight upon the churches. It was a good time for heresy to crop in. The state of things was well described in a resolution passed in the Mississippi Association at its session, in 1833. The resolution is as follows:

Resolved, that this Association, feeling deeply sensible of the lamentable declension of religion in our churches throughout their borders, and the violent spirit of political strife and commotion, threatening the peace and safety of our beloved country and the fearful march of the cholera, and other wasting pestilences abroad in the land, and the more fearful and general prevalence of vice and dissipation, threatening to swallow up our rising generation in the vortex of misery, shame, and eternal ruin, recommend all the churches in our connection to set apart from all worldly cares the Friday before the fourth Lord's Day in November next, for solemn fasting and prayer to Almighty God, to interpose his gracious and powerful arm, in reviving the churches with the pouring out of his spirit and grace upon them, and exercise a paternal influence and care over the destiny of the nation, in restraining the spirit of violence and causing the pestilence to depart from the land, and granting to the youth of this age the influence and exercise of his truth and grace, to qualify them for usefulness here, and everlasting happiness hereafter.

And this accurately describes the condition of things throughout the country.

It is not surprising that, in 1833, it was reported to the association that the Natalbany church had imbued the Two-seed doctrine and was excluded from the association for heresy. This was the first church in Louisiana that was lost on this account from the denomination. The association on this defection of the Natalbany church took occasion to reaffirm its faith in home and foreign missions. The resolution following the exclusion of the church is as follows:

RESOLVED, that this Association recommend the churches of her union, to take into view the blessing of God on foreign and home missionary labors; that each individual should instruct himself by a liberal and prayerful zeal, to send the gospel to every human being, for it is God's method by which he will give to his Son the heathen for his inheritance and the remotest parts of the earth for his possession.

The leader of the anti-mission movement was Thomas Meredith. He was born in Mississippi, in 1802, and came with Henry Humble into Louisiana. He was ordained by the Bethel Church, Caldwell Parish, February 22, 1834. He was a man of natural ability, and possessed pulpit powers of a high order. He often wrote the circular letter for the association. These letters showed vigor and depth of thought. He became, however, deeply prejudiced against missionary operations.

Meredith was joined in this movement by John Hill. Hill had been a missionary of the Ouachita Association, and in the minutes of that association for the year 1837 the following resolution appears:

Whereas, Brother John Hill, having travelled and preached last year, on motion,

Resolved, That the Treasurer is hereby directed to present him with twenty dollars.

The association, in the year 1846, passed the following resolution:

Resolved, That each church composing this body be requested to send up contributions to the next association, to support one or more ministering brethren to preach in the destitute parts of our section of the country.

The attempt to carry out this resolution caused a storm; and aroused the anti-missionary feeling in some of the churches. At the next meeting of the association, in order to preserve peace and union among the churches, the request was made that the resolution be not complied with. But in 1848 the association went still further in the interest of peace. The effort was to allay the spirit of division. To that end the following resolution was passed:

It shall be the inalienable right of each convocation of the association, of each church composing her body, and every member of the same, to contribute for benevolent purposes, or withhold, according to their several views, and the right shall never be challenged in the association. Any motion to the contrary shall be ruled out of order by the Moderator as being unconstitutional.

It is fortunate that there was an eye witness of these events who was competent to speak. This was Thomas J. Humble. Three generations of the family labored in the association. He was born and ordained within the bounds of the

association; and served the body as clerk and moderator. He served sixty-two years as a Baptist minister, and died in September, 1914. He had given the mission question a thorough study. He mentions the first ministers of the association by name. "These ministers were very zealous," says he, "and I love them for their work, but they were anti-mission in their preaching, so far as what emanated from the pulpit; and in the introduction of ministers emigrating to this country, favoring pastoral support and missions, their hitherto quiet and peace was broken up, similar to that of the Jews at the time of the advent of our Saviour, and instead of the Truth being well received, it brought disorder and confusion, which resulted in a division, some churches drawing off abruptly from the association; while others divided, and made two of one, and husband and wife separated in their church relations."

"Their mark in the history," he continues, "was made in the years 1849 and '50. While these pioneer ministers were classed as above stated, a majority of them were in sentiment, missionaries; but for lack of nerve, encouragement, or faith, did not speak out against the known, uncompromising opposition to the last command of our Saviour: 'Go teach,' etc. They thereby became party to the do-nothing condition of the churches, which is now so much complained of everywhere. Since that time that association has enjoyed seasons of much promise, and suffered times of great dearth, sometimes working with the State Convention, and again, disconnected. Having spent thirty years of my Christian life and labors with that body, I can speak, I think, truthfully, and say that the great trouble has been a lack of earnest and faithful preaching and teaching, by the pastors to the churches over which God has made them overseers." (*The Baptist Record*, February 5, 1885.)

The matter finally culminated at the meeting of the association in 1850. The Mount Pleasant Church asked for a letter of dismission. After a good deal of wrangling Thomas Meredith announced that the church was no longer a member

of the Ouachita Association. A convention was called by Meredith and those who sympathized with him, which met at Pilgrim's Rest Church, September 10, 1851, and formed an anti-mission association. Article 4 of their constitution explained the point of dissent as follows:

The association disclaims all connection whatever with any modern missionary or society, whatsoever name called, which without any authority of Scriptures, claims to be auxiliary to the church of God; nor will it knowingly correspond with or receive correspondence from any association that holds such things in fellowship.

There was an immediate improvement in the condition of the Ouachita Association. Previous to this date the complaint of coldness throughout the association had been general. But in 1857 the clerk remarks:

There has been a marked improvement in the missionary cause, since our last annual session, as the amount sent up to the Louisiana Baptist State Convention, and the freeness with which each delegate contributed, gives evidence of greater improvement in the future.

This anti-mission association did not prosper; and finally it became extinct. Thomas Meredith returned from his wanderings, joined the Palestine Association, accepted the Articles of Faith, and died at a ripe old age. The disruption had caused, however, untold harm.

The second movement was that of Alexander Campbell, called by its adherents "The Current Reformation" but more generally known as "Campbellism." The reaction was from a dead Antinomianism to a spiritless ritualism, equally fatal to vital godliness. Two causes operated to produce this reaction. The doctrines of grace had been formulated in such ill-chosen terms as to present a one-sided view of the plan of redemption, and to bring into disrepute these doctrines, always distasteful to the carnal mind. The Methodists took advantage of the inactivity of the Baptists, and industriously propagated their doctrinal views so that the public mind became largely Arminianized.

The leader of this movement appears to have been James A. Raynoldson who was the first missionary to New Orleans. Preachers of that faith, McCall and some others, had come from Kentucky to assist him in the spread of "the ancient

gospel." President Shannon, who had charge of the state university, was also of that faith. Rev. A. J. Spencer was swept off of his feet; but he repented of his course and, in a letter addressed to the Jackson Church March 31, 1838, he confesses his fault. He afterwards became a most useful minister.

The Mississippi Association had, in 1833, already declared as follows:

RESOLVED, unanimously, that this Association discountenances and will not fellowship, or knowingly commune, with any church or individual member who holds the doctrines or dogmas held by the christian Baptists, *alias*, the Campbellites; and also, those held by Elder Parker, *alias*, the two-seed doctrine, so far as relates to the eternal existence of the devil, and his being literally the father of a certain portion of the human family.

This was evidently aimed at Raynoldson; but in 1835 the association took definite action, as follows:

Whereas it is represented to this Association, on good authority, that J. A. Raynoldson, formerly known as a regular Baptist preacher among us, has embraced views contrary to those held by us; therefore, *resolved*, that he no longer be considered as one of our order.

The Cheneyville church was divided; and other churches more or less disturbed. The movement caused much excitement and many defections. It was claimed that these preachers would go under the guise of Baptists and clandestinely mislead many persons. Such was the action of the Louisiana Association, in 1842, when that venerable body declared:

Whereas, there are certain persons going about through the State and the United States calling themselves Christians who practice immersion and frequently impose upon the community for Baptist preachers, but do not hold to Baptist doctrines.

Therefore be it *resolved* that all the Baptist churches in the State and United States are especially requested to record the names of their preaching brethren in good standing, in the minutes of their associations, and that they request their ministers to carry with them a copy of such minutes as the best evidence of their standing, and that we recommend to all the churches to watch with scrutinous care all ministers who may neglect or refuse to do so.

The Sabine Association, as late as 1869, made the same complaint; and took the following action:

Whereas, Certain men calling themselves Christian ministers, or who are commonly known as Campbellites, are going through some parts of the association and drawing some of our members into the belief that there is no material difference in their doctrines and those of the Missionary Baptists, thereby creating confusion.

Resolved, That this association recommend all our churches and ministers to refuse to recognize them or their followers as Baptists, and cannot be Baptists, since they deny essential truths of the Bible, and consider that they are regenerated in the act of baptism in water of any who say: "I believe that Jesus the Nazarene is the Messiah," and they are otherwise unsound in the faith.

The associations declared against receiving their baptisms. The Concord Association, in 1855, received and considered the following query: "Is it consistent with the principles of the gospel, for Baptist churches to receive members from the Campbellite societies, without rebaptizing them?" The answer was: "It is not."

The Sabine Association had already, in 1852, received and answered the following query:

Is it according to Gospel order to receive Campbellites into the full fellowship of a Baptist church without rebaptism? Answer: As we have been acquainted with those known as Campbellites or Christian Baptists, who deny the operation of the Holy Spirit on man in the regeneration; that there is no such thing as Christian experience, as held by the Baptists, and that without Baptism it is impossible for any to be saved; and who were in the habit of baptizing all who would consent, without evidence that they professed the truth as it is in Christ.

Therefore we do not believe it would be in Gospel order to receive Campbellites into the membership of a Baptist church in any other than the ordinary way of receiving members, viz.: by experience and baptism.

The result of these agitations and defections was deadness in all of the churches. This complaint was well nigh universal. In order that a true picture of the time may be portrayed two examples are here given. The Louisiana Association, in 1849, in its report on the state of the churches, says:

We deem it unnecessary to enter into details upon this subject, as the letters from the different churches show a lamentable uniformity in their present condition. There prevails throughout the association a want of interest distressing to think of. All energy, devotion and zeal seem to have departed altogether, or to have been merged into the avocations of life. While our ears are occasionally greeted by the tidings of the extension of the Redeemer's kingdom in other portions of the "Sunny South" there reigns within the bounds of our association the inactivity of death. True, some two or three churches report a small increase, but the number baptized in the churches represented, during the associational year, is so small that it is sufficient to arouse every church and every member from their lethargy and awaken the dread apprehension that the candlesticks may be removed.

This was no mere jeremiad. It was written and presented to the association by B. C. Robert, one of the most intelligent ministers in the state. The report in the year 1853 was equally disturbing. That report says:

From the tenor of the letters from the several churches, the painful fact is too obvious that dearth and coldness prevail. . . . From reading the letters your committee observes that the pastoral office is a thing almost unknown among us. Not a single preacher is fully sustained, so as to devote his time wholly to ministrations of the word. Only four churches mention their Sunday schools. Only two have preaching oftener than once a month.

In view of the deplorable condition of the churches, the association recommends the brethren to meet regularly on the Lord's Day at their respective places of worship, whether they have preaching or not, for the reading of the Scriptures, for prayer and praise; that they labor to obtain pastors, and contribute to their support in whole or in part as the Lord may prosper them.

This was indeed a gloomy picture. The trend of things, however, from this date was greatly improved. The Baptist forces were consolidated, the Louisiana Baptist State Convention had been organized, a newspaper was established, and a better feeling was everywhere manifested.

CHAPTER VIII

THE BAPTIST STATE CONVENTION OF LOUISIANA

The State Convention an Independent Movement—Informal Meeting at Mt. Lebanon, 1847—The Officers—James Scarborough—Dr. B. Egan—The Constitution—J. Q. Burnett, General Agent—Missionary Work Over a Broad Field—Action of the Red River Association—The Spirit of Liberty—Numbers Before the Civil War—Historical Table.

Louisiana's vast dominion,
From the Northland to the Sea,
Hath she given to the Union,
Now reserving only thee;
Keeping for thyself the garden
Where all golden glories smile,
Where the fertile fields are richer,
Than the valleys of the Nile.

—A. J. Holt.

The organization of the Baptist State Convention was a forward movement of the greatest importance. It did not appear to originate in one of the associations, but rather was the outcome of the counsels of some persons interested in missions and education. The evident purpose was to unify the brotherhood; and to consolidate their thinking upon lines of progress and development. Prior to this date a strict communion convention was agitated in the Louisiana Association; but the movement came to nothing. An informal meeting was held in Mt. Lebanon in 1847, of which no minutes were kept. But the following year a number of brethren, principally belonging to Concord and Red River Associations, according to appointment, met for deliberation in the town of Mt. Lebanon on the first Saturday in December, 1848. After an appropriate sermon, the meeting was organized by calling Elder James Scarborough to the chair, and appointing W. W. Crawford, secretary. Resolutions were passed expressing the views of those present as to the

necessity for union and co-operation in the great work of sending the gospel to the destitute. A constitution and rules of order were adopted, and the body permanently organized under the name of the "Baptist State Convention of North Louisiana." After a few sessions the word "North" was dropped, because it was felt that the Convention should serve the entire state.

The officers chosen were: Rev. James Scarborough, president; Rev. Obadiah Dodson and J. Q. Burnett, vice-presidents; W. W. Crawford, recording secretary; W. B. Protho, corresponding secretary; and M. Ardis, treasurer. There were thirteen persons who entered into the constitution of the body. There was George W. Bains, recently from Arkansas, new pastor of the Mt. Lebanon Church. He was a man of great ability and did much to indoctrinate the people. He served as moderator of the Red River Association. "He is remarkable for his modesty," says one who knew him well, "humility, firmness, comprehensiveness of mind, as well as depth of profundity, clearness of conception, boldness in the advocacy of his convictions, and withal prayerfulness and gentleness."

James Scarborough, the first president, was long a missionary, but afterwards removed to Texas and departed from the faith. Obadiah Dodson was born in Virginia January 5, 1792; and was the first missionary of the Louisiana Convention. Most of his ministerial life was spent in Tennessee. He died on his plantation, after a short illness, of congestion of the brain, in De Soto parish, August 4, 1854. J. Q. Burnett was born in Edgefield district, South Carolina. He was one of the founders of Rehoboth church, Mt. Lebanon; ordained March 22, 1846; was a most zealous minister; and often served as clerk and moderator of the Red River Association. M. Ardis was from South Carolina. Dr. B. Egan was a finely educated and distinguished physician of Mt. Lebanon and one of the founders of the university there. W. W. Crawford was from Pennsylvania and was baptized by Bains into the fellowship of the Mt. Lebanon church. He was for several years pastor at Evergreen. The others of

this honorable company were: W. B. D. Edins, E. Hardy, T. D. Pitts, Jeremiah Burnett, W. B. Prothro and James Canfield. These thirteen deserve honor and praise.

It may be of interest to note the provisions of the Constitution of the Convention, which are as follows:

ARTICLE 1. This body shall be called the Baptist State Convention of Louisiana.

ART. 2. Each Baptist Church or Association and Baptist Auxiliary Societies, shall be entitled to one delegate for every five dollars contributed annually to the funds of the Convention, and the sum of two dollars and fifty cents contributed annually, shall entitle members in good standing with a Baptist church, to a seat in this body; and the sum of fifty dollars contributed by a member of a Baptist church, in good standing, shall entitle him or her to life membership in the Convention.

ART. 3. The objects of this Convention shall be Missionary and Educational; to promote harmony of feeling and concert of action in adopting and carrying into efficient operation such measures as may best promote the interests of the Redeemer's Kingdom in our own State, and the regions beyond us.

ART. 4. This Convention disdains all right to exercise any authority whatever over any Church or Association, hereby declaring that every church in its proper sphere, is independent, and accountable to no man, or body of men, on earth.

ART. 5. This Convention shall have power to engage the services of Missionaries, and transact any other business necessary to carry out her constitutional objects.

ART. 6. This Convention shall have power to correspond by letter and delegation with any other Missionary body she may choose.

ART. 7. This Convention shall annually elect a President, two Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer and Assistant Treasurer, and fifteen Directors, by ballot, who shall compose the Executive Board, any five of whom shall constitute a quorum. The Executive Board shall transact all business during the recess of the Convention, disburse the funds, fill all vacancies in its own body, and submit a report of their proceedings at each annual meeting; each member shall be, *ex officio*, a member of the Convention.

ART. 8. The Convention shall have power to use, according to the directions of the owner, all monies or property given into her hands.

ART. 9. It shall be the duty of the President to preside over the deliberations of the Convention and Board, and discharge such duties as are generally incumbent on such officers in deliberative bodies.

ART. 10. The Treasurer shall take charge of all monies belonging to the Convention, and hold them subject to its order, and make a fair report of his receipts and disbursements at each annual meeting.

ART. 11. The Recording Secretary shall keep a fair record of the proceedings of the Convention and Board in a proper book; and shall file and keep all papers belonging to the Convention, and attend to all the printing.

ART. 12. The Corresponding Secretary shall conduct the general correspondence of the Convention and Board, and make report thereof at each regular meeting.

ART. 13. The Convention shall hold her annual meetings commencing on Friday before the first Sabbath in July, of each year, and the Board shall hold three quarterly meetings between the annual meetings of the Convention.

ART. 14. The President may at any time call a special meeting of the

Board, and with the advice of five members of the Board, he may call a meeting of the Convention.

ART. 15. This Constitution may be altered or amended, at any annual meeting of the Convention, by a vote of two-thirds of the members present but the proposed amendment must, in all cases, be proposed on the first day of the session, and not acted on until after mature deliberation.

The Constitution demonstrates that the Convention was fully missionary in its purposes; and laid great stress upon the necessity of an educated ministry. They at once aligned themselves with, and elected Rev. George W. Bains as a messenger to attend the Southern Baptist Convention which was to meet in Nashville. It was alleged that there was much destitution in North Louisiana, and it recommended that the Board employ as many efficient missionaries as the funds of the Convention may justify. At the fourth session a general agent, J. Q. Burnett, was appointed at a salary of \$800.00 for the year. This was a decided advance. The report of the committee on the subject was as follows:

We believe that no great enterprise requiring money to carry out its objects, can succeed without an agent. The old adage holds good in this matter as well as in other affairs, viz.: "What is everybody's business becomes no one's." Your committee think, moreover, that if the object of the Convention is to supply all the destitute within its bounds, a much greater amount of funds than has heretofore been available will be required; and therefore they suggest that the services of a proper agent be secured, if possible, without delay. Let the objects of the Convention be fully explained, and the purpose for which funds are needed duly understood, and we firmly believe our brethren will liberally respond to the calls for aid. This cannot be well done without an agent.

The Executive Board appointed "Rev. W. J. Larkin to act as agent within his field of labor, at a salary of \$35 per month; Rev. James Scarborough to ride as missionary in the parishes of Ouachita and Jackson; and R. M. Stell as book agent." (Minutes of 1852, p. 11.) Rev. James Scarborough reported that his field extended fifty miles or more on each side of the Dugemonia, in the parishes of Jackson, Bienville and Winn. "I have nine stated appointments," said he, "besides preaching occasionally at other points." Rev. A. J. Rutherford had at the same time done missionary work "as much time as could be spared from my regular interests. My field extended," says he, "from Border Church, Texas, about twenty-one miles northwest of my residence to Mansfield, DeSoto Parish, thirty-five miles south-

east." These distances were not counted anything unreasonable by these faithful men.

The keenest interest was likewise, at every session, manifested in foreign missions. The associations gradually fell into line with the Convention. In some instances co-operation with the Convention was a gradual process. For example, the Red River Association at first, in 1850, took the following action:

In answer to the request of the Mt. Zion and Saline churches, we reply that we have cordially opened a correspondence with the Baptist State Convention, and for the present deem this sufficient, *and cannot yet unanimously agree to become a component member of said convention.*

The reason for this action was that the association desired to do mission work on its own account. The next year it was recommended that the churches should become members of the Convention; and the pastors were requested to preach suitable sermons on missions. But the following year the association fully endorsed the work of the Convention; and passed the following preamble and resolutions:

Whereas, Red River Association at its last session in 1851 recommended the churches composing it to unite with the Baptist State Convention; therefore,

Resolved, 1. That we are pleased to find so many of the churches of our body united with the Convention at its last session.

Resolved, 2. That we recommend all churches and associations in North Louisiana, either as churches or in their associate capacity, to unite with the Convention, as one of its main objects is to unite the influence and pious intelligence of Louisiana, and thereby facilitate their union and cooperation.

Thus the process of consolidation proceeded. The Louisiana Baptist Association on the other hand, in 1857, resolved "that we heartily approve of the efforts and objects of the Louisiana Baptist State Convention, and that we send messengers to their next session."

The Convention met a response in the hearts of many persons who desired to do missionary work in a larger way. It gave an outlet to many who had been retarded by anti-mission agitators in the churches. The possibilities of success were inviting.

The spirit of liberty of conscience was keenly alive in the heart of the brotherhood. Although the shadow of the Civil War was already upon the country these early Baptists did

not forget the oppressed in other lands. In the Shreveport Convention, in 1854, it was provided that a committee should present

a Memorial to the Senate of the United States, to be transmitted to our Senators for presentation, praying that the Executive be requested to attempt to ensure, by treaty with all of the nations of Europe, the right of free and uninterrupted worship for such of our fellow-citizens as, from business or inclination, may be at any time denizens of those nations. (Minutes of the Convention, 1854, p. 8.)

On the eve of the Civil War, in 1860, a survey had been taken of the work to be accomplished. "We have as yet," they said, "but 10,000 members, 200 churches, one hundred ministers and one college commenced, but not endowed—a very small proportion to our population. We have received very little aid from the Christian intercourse, and the benevolent societies of our sister states. A large proportion of our population are French, living in wealthy parishes, in our most flourishing villages and cities. They are swayed by their national peculiarities, and the Roman Catholic religion. Our commercial emporium, and the towns on the water courses, have been visited by epidemics. In consequence of which, our state has been called sickly. The farming community are men of enterprise, impelled by interest from different states, and differing in their manners and religion. Portions of our state, richest in soil, are up and down the bayous and rivers. The farms are not spread out in every direction, and render the inhabitants of neighborhoods sparse and congregations small. These are some, and the most permanent obstacles to the cause of domestic missions in our state. Means must be put in operation, as far as possible, to surmount them. Efficient means, united efforts, a strong pull, a long pull, and a pull altogether. The Baptists of our state north, south, east and west, must unite in harmonious action, and prove themselves worthy of their distinctive title, viz.: *Effort Baptist*. They must send the well armed missionary, over our pine hills, broad prairies, up and down our rich bayous, rivers, lakes, seacoasts, and in our villages and cities, with the light of the glorious gospel of Jesus Christ." With a brave purpose they intended to go forward.

They had reason for encouragement. There were 25 churches represented, two missionary societies, and two associations. Altogether there were 78 messengers present; and there were 113 Baptist preachers in the state. But a great war was imminent which brought wreck and ruin to all of the institutions of the Southland.

HISTORICAL TABLE

Date	Place	President	Secretary	Preacher	Text
1848	Mt. Lebanon	James Scarborough	W. W. Crawford		
1849	Minden	G. W. Bains	“		
1850	Mt. Zion Church	B. M. Stell	J. O. Morris	Mark 16: 15, 16	
1851	Bartholomew	“	W. W. Crawford	Matthew 3: 3	
1852	Rehoboth Church	W. H. Bayliss			
1853	(Mt. Lebanon)	“			
1854	Shreveport	F. Courtney	W. E. Paxton	J. E. Paxton	2 Cor. 10: 4
1855	Mt. Zion Church	F. W. Bledsoe	H. Lee	A. E. Clemmons	Heb. 4: 9
1856	Evergreen Church	“	“	A. E. Clemmons	2 Cor. 6: 1
1857	Rehoboth Church	“	“	J. H. Tucker	Isaiah 28: 16
1858	(Mt. Lebanon)	Jesse Hartwell	W. E. Paxton	N. H. Bray	John 13: 34, 35
1859	Bayou des Glaize	“	J. Q. Prescott	L. Scofield	Acts 17: 16
1860	Cheneyville	W. Carey Crane	“	F. Courtney	Rev. 19: 6, 7
1861	Mt. Lebanon	“	“	N. H. Bray	Heb. 6: 19
1862	Bayou Rouge	“	J. N. Shepherd	W. Cary Crane	1 Cor. 15: 58
1863	Mt. Lebanon	W. H. Bayliss	W. F. Wells	W. W. Crawford	Amos 6: 1
1864	Mt. Zion	T. W. Bledsoe	“	G. W. Hartsfield	Acts 20: 37
1865	Evergreen	“	“	F. Courtney	Heb. 11: 9
1866	Fellowship	“	“	W. C. Boone	
1867	Mt. Lebanon	“	“	R. H. Scott	
1868	Keachie	“	“	W. H. Fancher	
1869	Shreveport	“	“	J. C. Carpenter	
1870	Mansfield	“	“	W. E. Paxton	
1871	Minden	“	“	G. W. Hartsfield	
1872	Oak Ridge	“	“	R. S. Jackson	
1873	Mt. Lebanon	F. Courtney	J. M. Lewis	J. A. Walker	1 Cor. 9: 14
1874	Keachie	“	W. E. Paxton	2 Tim. 4: 5	Psalm. 48: 14
	Shreveport	“	“		

HISTORICAL TABLE—Continued

Date	Place	President	Secretary	Preacher	Text
1875	Hasley	J. H. Tucker	W. E. Paxton	Geo. B. Eager	1 Cor 9: 26.
1876	Shreveport	George Tucker	“	W. E. Paxton	Matt. 14: 12
1877	Bastrup	“	W. H. McGee	J. P. Everett	John 17: 18
1878	Shiloh	“	“	W. H. McGee	Eccl. 10: 9
1879	Minden	J. P. Everett	G. W. Hartsfield	L. C. Kellis	Mark 16: 15
1880	Keachie	“	“	S. C. Lee	1 John 5: 4
1881	Natchitoches	Wm. H. Jack	“	J. A. Hackett	Heb. 11: 24-26
1882	Bayou Rouge	“	“	G. W. Hartsfield	Romans 5: 11
1883	Arcadia	“	“	T. N. Coleman	Matt. 24: 42
1884	Monroe	“	“	J. P. Everett	Matt. 5: 14
1885	Shreveport	“	“	S. Landrum	Numbers 13: 30
1886	Rocky Springs	“	“	W. S. Penick	Eph. 1: 15
1887	Keachie	“	“	J. P. Everett	Romans 1: 16
1888	Evergreen	“	“	C. P. Fountain	Rev. 12: 11
1889	Lake Charles	“	“	G. M. Harrell	Heb. 10: 23
1890	Ruston	“	“	J. F. Duncan	1 Cor. 5: 7
1891	Mansfield	“	“	W. S. Penick	Acts 1: 14
1892	New Orleans	E. O. Ware	“	C. W. Tomkies	Eph. 2: 1
1893	Mt. Lebanon	F. Courtney	“	T. D. Bush	2 Peter 3: 8
1894	Amité	D. I. Purser	“	W. C. Brown	Acts 1: 8
1895	Monroe	“	“	W. S. Penick	2 Cor. 7: 10
1896	Crowley	“	“	J. F. Purser	Acts 5: 21
1897	Keachie	“	“	A. L. Johnson	Matt. 27: 51
1898	Monroe	“	“	M. E. Weaver	1. Tim. 6: 10, 11
1899	Alexandria	“	“	J. S. Felix	1 Cor 16: 13.
1900	Shreveport	“	“	Bruce Benton	John 7: 46
1901	Baton Rouge	W. W. Heard	“	Gilbert Dobbs	Psalms 2: 8
1902	Minden	J. T. Watkins	“	E. F. Lyon	

HISTORICAL TABLE—Continued

Date	Place	President	Secretary	Preacher	Text
1903	Winnfield	J. T. Watkins	J. S. Campbell	W. H. Dodson	1 Cor. 1: 35
1904	Natchitoches	L. E. Thomas	"	R. M. Boone	Eph. 3: 21
1905	Shreveport	"	"	R. W. Merrill	1 Tim. 3: 15
1906	Lake Charles	"	"	J. R. Edwards	Zech. 4: 10
1907	Homer	Drew Ferguson	"	H. A. Sumrall	Col. 1: 16
1908	Alexandria	"	"	J. B. Lawrence	Romans 12: 12
1909	Mansfield	J. W. Parsons	F. C. Flowers	A. L. Johnson	Matt. 28: 18-20
1910	New Orleans (First Church)	"	"	J. U. H. Wharton	Numbers 13: 30
1911	Leesville	W. H. Managan	"	B. H. DeMent	
1911	Called meeting at Alexandria	J. W. Parsons	"	Matt. 24: 14	
1912	Ruston	W. H. Managan	C. P. Roney	W. H. Brengle	John 6: 66-69
1913	Amite	C. Cottingham	"	W. J. E. Cox	1 Cor. 1: 23, 24
1914	Monroe	"	"	M. E. Dodd	"Thy Kingdom Come"
1915	DeRidder	"	"	O. L. Powers	1 Tim. 1: 11
1916	Mansfield	Cass Moss	"	W. J. Bolin	Phil. 2: 5-11
1917	Shreveport	T. H. McGregor	"	C. T. Johnson	Matt. 24: 42
1918	New Orleans	"	J. P. Durham	B. H. DeMent	Matt. 28: 18-20
1919	Alexandria	J. P. Durham	J. P. Durham	C. P. Roney	Luke 4: 18, 19
1920	Lake Charles	L. L. Bebout	D. P. Peveto	A. J. Barton	Isaiah 6 Chapter
1921	Shreveport	"	D. P. Peveto	J. R. Edwards	2 Sam. 18: 22
1922	Bogalusa	E. O. Ware	"	M. E. Dodd	Matt. 16: 17, 18

CHAPTER IX

THE CUSTOMS AND OPINIONS OF LOUISIANA BAPTISTS

Alien Immersion—Landmarkism—The Lord's Supper—Foot Washing—Temperance—Discipline—Drinking and Dancing—Members Going to Law—Power to Ordain a Minister—Slavery—American Bible Union—Few Sunday Schools.

No period in the history of one's own Country can be considered altogether uninteresting. Such transactions as tend to illustrate the progress of its constitution, laws or manners, merit the utmost attention. Even remote and minute events are objects of a curiosity which, being natural to the human mind, the gratification of it is attended with pleasure.—*Robertson.*

ALIEN IMMERSION

The action of Louisiana Baptists on the subject of alien immersion has been uniform. All such immersions have been invariably pronounced by all Baptist bodies, which have acted on the subject, invalid. The Red River Association, in 1871, unanimously passed the following resolutions:

Resolved, That in the opinion of this association, a properly qualified administrator is essential to scriptural baptism.

Resolved, That the authority of an orderly Baptist church is an essential qualification to authorize one to administer baptism.

Resolved, That immersions performed by administrators not authorized by such a church should not be received by Baptists.

The State Convention the same year, at its meeting with the Oak Ridge Church, passed the following:

QUERIES

1st. Is it right for regular Baptist churches to accept, as *valid baptisms*, the immersions of Campbellites and Pedobaptists?

Answer—In the language of the late Rev. Spencer H. Cone, D.D., we answer: "No. Such baptisms are not considered valid by the regular Baptist churches, either of England or the United States. There would be nothing but disorder introduced into gospel churches."

Unanimously adopted.

2nd. Is it re-baptism to immerse *again*, by regularly ordained Baptist minister, such as apply to our churches for membership, who have been immersed by alien ministers?

Answer—No immersion can be valid baptism without being under the auspices of a regular gospel or Baptist church; and administered by a duly authorized minister.

Unanimously adopted.

3rd. Is a Baptist Church in order which passes the following resolution?

Resolved, That any person having been immersed, on a profession of faith, or into the name of the Father, and of the Son, and of the Holy Spirit, be received into the membership of this church, *without any reference to the administrator.*

Answer—We regard this resolution as a departure from the principles of regular Baptists, a dangerous heresy; and, therefore, a church must be disorderly to commit itself to such a policy.

Unanimously adopted. (Convention Minutes, 1871, pp. 18, 19.)

Rev. Hanson Lee, who was well acquainted with Baptist affairs, summed up the whole situation in the following words:

So far as we are informed, the churches in Texas, Louisiana, Mississippi, Alabama and Georgia are a unit on the communion question—reject Campbellite and Pedobaptist immersions, and would not commune with a church which would tolerate them. This has been our observation for thirty years. We never knew an “open communion” Baptist, nor a Pedobaptist or Campbellite immersion to be recognized, though exceptionable cases not under observation may have existed. Years ago we heard of an individual here and there who defended Pedobaptist immersions. But they have long since learned the way of the Lord more perfectly. (*Louisiana Baptist*, 1860.)

The Baptist Chronicle makes the following remarks:

The principles of alien immersion cannot be justified by the word of God, and if admitted and practiced would destroy Baptist principles and identity. If a Methodist or Campbellite preacher can baptize for a Baptist church, he can break the bread or do anything else for a Baptist church. If their baptisms are scriptural and valid, their communions are, and everything else they do. If we admit their baptisms, we can admit them to the Lord’s Supper and we can go to theirs. These are the inevitable conclusions of alien immersion, and if practiced would totally annihilate Baptists in a very short while. The strength and prosperity of Baptists is in maintaining their principles. (*The Baptist Chronicle*, July 12, 1894.)

LANDMARKISM

Dr. J. R. Graves held a commanding following among the Baptists of Louisiana. His genial manners, frequent visits, powerful appeals and sermons, the force and power of his

newspaper, *The Tennessee Baptist*, left an indelible impression upon the thousands who heard and read after him. It is quite probable that A. J. Rutherford was correct when he said: "The churches of Louisiana, so far as I know them, are standing on the fore and aft line of Landmarkism, contending earnestly for the One Lord, one Faith, one Baptism; and the only true and evangelical *church* and *ministry*."

THE LORD'S SUPPER

Such questions as these were often asked: "How often ought a church to commune?" And the answer was: "As the Scriptures are silent on this subject, we recommend that they commune quarterly." "Should a church neglect to commune because they have no deacon?" The answer was: "They should not. If they cannot obtain a deacon from a sister church, the pastor should administer this ordinance."

They were strenuous for church order. But the following curious instance occurred: When the Louisiana Association, in 1826, met with the Bayou Sale, that church administered the Lord's Supper on the Sabbath and invited the association and members of sister churches to commune with her; and the record says it was a precious season of the remembrance of him who gave himself for us.

This so much pleased the body that the next year the following action was taken:

We do recommend to the churches of this association to have the Lord's Supper administered and the ordinances of Washing of Feet attended to during the session of the Association.

Perhaps no Baptist body would now observe the Lord's Supper under these conditions. At one time the Concord Association had foot washing in its Articles of Faith as an ordinance. As late as 1880 the Sabine Association took the following action on the subject:

Is foot-washing a Christian duty, to be performed in church capacity?

Answer—We believe foot-washing to be a Christian duty, but not a church ordinance to be performed as often as it suits the feelings or convenience of the brethren.

But long before this, in 1859, the Red River Association, through the scholarly Hanson Lee, expressed the opinion that it does not appear that washing one's feet was intended by

our Saviour to be observed as a perpetual and positive ordinance by the church. This practice gradually died out.

TEMPERANCE

At first the associations did not have reports upon temperance; but it was regarded as a matter of discipline belonging to each particular church. The drinking of ardent spirits, in those times, was a well nigh universal custom. The country was new, social conditions were not well established, and really there were no laws enacted upon the subject of dram drinking. The churches only undertook to regulate the conduct of members in this particular in cases of brawls and drunkenness. Even there the discipline was comparatively mild and persuasive, rather than punitive. Upon confession the member was forgiven; and only in extreme cases, or when the member was obstinate, was he excluded from the church. It cannot be said, however, that at any time the churches favored intemperance.

Beginning with the middle fifties the associations took action on the subject of temperance. It appears that the first to take action was the Red River Association. This association, in 1854, adopted the following resolution:

Resolved, That we regard the *sale* and *use* of intoxicating liquors, except for Sacramental, Mechanical and Medical purposes, contrary to the genius of Christianity, and injurious to the cause of Christ.

This was high ground for the times. Arrangements were made for a regular report on temperance for the meeting in 1856. This report brought on quite a debate, and distinctly took low ground. Perhaps it was all that could have been passed. As one of the earliest reports, it is here given in full:

We believe dram-drinking to be an evil either in its nature or tendency, and we are sorry to say that our churches are not entirely clear of this evil, although we rejoice to say that there has been a great reformation in the last few years, which has been brought about by moral suasion. We believe we should persevere in the good work until we will only have to see a Baptist man to see a man who will not use or countenance its use as a beverage. We would recommend, therefore, that ministers bring the subject before their churches and congregations, and present them with the evils growing out of the moderate use of spirits as a beverage. While we are opposed to the unnecessary use of spirits, we are opposed to the churches

legislating on the subject to the wounding of any brother's feelings. We therefore recommend to your body the following resolutions:

Resolved, That we believe dram-drinking is an evil in its tendency if not in its nature, therefore, we would recommend our brethren to abstain from its unnecessary use.

Resolved, That we do not believe any church should undertake to prohibit its moderate use, by discipline, or in any way that will affect fellowship.

The association the next year redeemed itself in the following resolution:

We believe the churches ought not to tolerate moderate drinking in their membership, and that members of the church ought not to visit places of drinking or be seen there without particular and necessary business.

We think the churches have sufficient laws in the New Testament for their government and protection from this evil, without any laws of their own making.

The action of the Concord Association, in 1856, was to adopt strong resolutions on temperance as follows:

Resolved, That as a Christian body we denounce its use as a beverage, and advise the churches composing this association to denounce it in like manner, and to pass resolutions in their several bodies requesting their members to adopt the teetotal abstinence principles.

Resolved, That the ministers of our body be requested to withhold their aid from the constitution of churches, except they adopt the total abstinence principles.

Resolved, That they be requested to put hands on no man, to ordain him as a minister or deacon of our order, who will not pledge himself to abstain from all intoxicating drinks, as a beverage.

But the next year the subject was the occasion of much strife and bitterness, and so the resolutions were modified as follows:

Whereas, The temperance resolutions adopted at our last annual session are calculated to bring strife, and they have already brought divisions in some of the churches, and as it is our deliberate conviction that it is impossible and wrong for this body to legislate or pass resolutions in relation to temperance so as to affect fellowship, therefore,

1. *Resolved*, That we rescind the temperance resolutions of our last annual session.

2. *Resolved*, That we are as ever deeply impressed with the baneful influence and demoralizing tendencies of intemperance; therefore we recommend and advise the churches to use all persuasive means in their power to foster and encourage temperance; that we advise and recommend individual members to abstain from the use of ardent spirits as a beverage, teaching others to do likewise.

3. *Resolved*, That while we recommend and advise as above, we also recommend and advise the churches not to legislate, passing stringent prohibitory and condemnatory laws touching the question of temperance, so as to affect fellowship.

We believe the temperance cause is prosperous and onward, and we hope soon to see the time when drunkenness will be unknown among us.

The tenderness manifested in these last resolutions is surprising. The Ouachita Association, however, did not hesitate, in 1858, to advise the churches to act in the negative on the following query: "Shall a member of the Baptist Church who is in the habit of dealing with spirituous liquors for the sake of gain be retained as a member of the church?" In the same line a note was made in reference to the Louisiana Association, 1833: "There is not a member of any of the churches in this association who retails ardent spirits." (Allen, The United States Baptist Almanac, 172. Philadelphia, 1833.) The Sabine Association, 1856, took high ground as follows:

Query—Should a church member be held in full fellowship who is in the habit of dram-drinking in groceries, and if not, what step should be taken by the church of which he is a member?

Answer—We think such members are in disorder, and not fit subjects, for communion, and therefore recommend the church to which such members belong, to admonish them, and if they do not quit the evil, expel them.

In the case when a member "is in the habit of going to public places and getting drunk, quarreling, and swearing, and comes to the church and begs pardon, and the church forgives him, and then continues the same, what ought to be done with him?" the answer was that "he shall be excluded. We think the second well-developed case of drunkenness is a sufficient cause of expulsion."

The State Convention did not have a report on temperance before the year 1867. It was thought that the Convention was organized for educational and missionary purposes and that temperance did not come under the purview of the Convention. The first report was as follows:

That from authenticated statements and from what we have seen and heard, we believe that the use of ardent spirits as a beverage, is one of the greatest, if not *the greatest evil of this age*.

And we do further believe that it is in the power of human beings, by the grace of God, to entirely eradicate this evil from the earth; and while we have but little hopes of ever accomplishing so desirable an end, we *do feel* that it is the duty of *Christians especially* to help in this great work.

Therefore, In view of the fearful ravages of intemperance caused by the use of strong drink,

Resolved, 1st, That the example of professed Christians in visiting whisky establishments and drinking saloons, is evil in its tendency.

Resolved, 2nd, That we do most heartily recommend to all *men everywhere* to abandon the practice of drinking, even moderately, any kinds of intoxicating liquors, thus adopting the principles of *total abstinence* which are safe and beneficial alike to all.

Resolved, 3rd, That we discontinue the use of ardent spirits, except for strictly *medical purposes*.

The Baptist associations and conventions became the leading advocates of temperance, agitated the question on all occasions, were in the vanguard of its advocates, and had a large measure in the passing of the prohibition act and in the sustaining of its enforcement.

DISCIPLINE

Persons were not to be received into, or retained within the church who were divorced on other than scriptural grounds. The marriage of the wife of a deceased uncle is not forbidden in Scripture; and the individual should be governed by the state law in this case. A minister of the gospel, who has used unchristian and malicious conduct toward his wife should not be allowed to preach, and if he voluntarily separates from his wife, who is in good standing in the church, his credentials should be taken from him. No person is held responsible by the church for acts done previous to his confession of faith and baptism, and uniting with the church.

It is not in gospel order for a church to retain in fellowship a member who allows drinking and dancing in his house. It was recommended that all church members who participated in worldly amusements, such as dancing and card playing, should be excluded if they did not desist after being admonished. Man is commanded to abstain from the appearance of evil.

There were cases in which it would be consistent for one member to go to law against another. Where a disagreement exists between two members of different churches, both claiming to be right, "two churches thus situated should immediately resort to some expedient most likely to promote a reconciliation between the two brothers at enmity with each other.

This done, the churches will be relieved from further difficulty. To effect this desirable end, we recommend the following expedient: 'Let the two churches in their own capacity select two brethren each, from the nearest sister churches. The selection should be made with care and caution, making choice of brethren of experience, mild in disposition and stable in character. Then place before these brethren all the facts connected with the difficulty, omitting nothing calculated to guide them in their deliberations, granting them the privilege of choosing an umpire in case of a tie between them. Then the brethren between whom the difficulty exists should be required to commit themselves fully to abide their brethren's decision'." (Sabine Minutes, 1851.)

The question was asked: "Would it be in Baptist order to receive against a member the testimony of worldlings?" It was answered, after careful meditation, that such testimony would not be in order or according to Baptist custom. As a precedent it would result in much harm to Baptist churches. It was affirmed that it was not good order for a few members of a church to obtain their letters and organize another church nearby. If such a church would be constituted the association should not receive them into the union. It was not regarded as right for a member of a Baptist church to take the bankrupt law to avoid paying his just debts. In such case the church to which he belongs should deal with him. A majority of the members in the case of discipline should rule.

An association has no right or power to ordain a minister. It is a matter which belongs to the separate, individual action of the church; that any church has the right to call a presbytery to ordain and set apart to the ministry any licentiate member of its body who may be deemed by said church to be qualified and worthy. If a deacon was called into the ministry he should be re-ordained. Should a presbytery refuse to ordain a deacon who believes in apostasy? The answer was:

It is Baptist usage and Bible usage to refuse in the ordination of deacons whom they conceive to be heterodox, and apostasy is heterodoxy with Baptists from time immemorial.

As to the duty of pastors and deacons, the Ouachita Association, in 1845, returned the following answers:

1. The duty of deacons is to attend to the temporal necessities of the church and ministers, to poor widows and saints, serving the Lord's table, supplying the wants of the ministry and endeavoring to keep the house of the Lord in order in all things.

2. The duty of a bishop is to minister to the church in spiritual things, both in word and doctrine, stand as a mouth for the Lord, speaking the things, that become sound doctrine, not for filthy lucre, but of a ready mind, according to the divine word of God.

3. The faith once delivered to the saints, for which we should earnestly contend, consists in the everlasting word of God given by inspiration, which is calculated, through grace, to produce faith in every child of God, and make them wise unto salvation.

On funeral occasions it is right for the gospel to be preached. Remarkably little is said about slavery in the minutes of the associations. Days for fasting, humiliation and prayer were set apart and observed.

A live topic of the times was the revision of the Holy Scriptures by the American Bible Union. This revision must have caused in some quarters much excitement; and everywhere comment. When the question was brought before the Red River Association, in 1855, a special committee was appointed on the revision of the English version of the Holy Scriptures as perfect as human means can make it. They believed that the common version will be greatly improved by the efforts being made by the Revision Association, auxiliary to the American Bible Union. But they did not think the present version so defective as to divert our slender means from the cause of education and missions at home to aid in the cause of revision.

Three of the churches having expressed the desire that the association should engage as a body in missionary operations, the subject was taken under consideration, and after mature deliberation it was thought it would be inexpedient to adopt any plan of operations independent of the Convention, and that it could effect more good through the Convention; that by withdrawing its funds from that body it would cripple its operations and render it less effective for good throughout the whole state.

In the beginning there were but few Sunday schools in the churches; but there was never any opposition expressed to them by regular Baptist churches. It sometimes occurred that where the church was not alive to the interests of Sunday schools, individual members were. The Louisiana Association, as early as 1834, commended Sunday-school work. The Sabine Association, in 1853, passed the following resolution:

Resolved, That this association is fully convinced of the moral and religious influence of Sabbath-Schools, and therefore recommends that every church within its bounds establish as soon as possible such school or schools, as one of the best and readiest methods of elevating, moralizing and Christianizing the youth of our country.

Such were some of the manners and customs of the Baptists in Louisiana before the Civil War. Some of their ideas may appear to us crude and ill-digested; in some other things they may have been wrong; but they were honest in their purposes and devout in their convictions.

CHAPTER X

THE CIVIL WAR AND RECONSTRUCTION

The State of Affairs Before the Civil War—The Civil War—Deplorable Conditions—The Testimony of Randall Hunt—The Decline of Spiritual Religion—The Attitude of the Baptists Toward the Southern Confederacy—The Conditions in New Orleans—The First Church—The Donation of Cornelius Paulding—J. R. Graves on the New Orleans Situation—The Coliseum Church—William C. Duncan—The Federals Seize the Building—The Recovery of the Property from the Military Powers—R. H. Bayless—T. W. Bledsoe—The Southern Baptist Convention and New Orleans—Germans in New Orleans—The Negroes—First African Church—J. H. Tucker and John Jones Ordained—The Attitude of the Convention Toward the Negroes—The Red River Association—W. E. Paxton Writes on the Negro—Education—Dr. Egan Founds Lebanon University—Louisiana Association—Jesse Hartwell—State Aid—University Reopened—Mt. Lebanon Female College—Keachie College—Shreveport University—Mississippi College—Newspapers—*The Southwestern Baptist Chronicle*—*The New Orleans Baptist Chronicle*—*The Louisiana Baptist*.

Truth crushed to earth shall rise again
The eternal years of God are her's;
But Error, wounded, writhes in pain,
And dies among her worshipers.
—William Cullen Bryant.

In the days preceding the Civil War, there were violent discussions of vital social, religious and civil questions. This debate was often bitter and vindictive; and was calculated to excite vindictive feelings. The solution of profound constitutional subjects was involved; and the people were not in a frame of mind for a peaceful settlement. At last an appeal was made to the arbitrament of the sword; and four years of carnage was the result. This was followed by the years of misrule and infamy. At the end of the long struggle the South lay prostrate and bankrupt. No state in the South, unless Virginia was an exception, suffered more than did Louisiana.

Along with others the Baptists suffered. They were scarcely ready for the ordeal. Long had been their struggle for

existence. Only recently had they emerged from defections and strife; and even then were striving for unity and organizing for efficient action. Their men in great numbers enlisted in the army. It was not long before New Orleans was occupied by their enemies, and hostile armies swept over the state. Most of the members of the churches, in the Louisiana Association, were large slave owners and refugeeed with their slaves to Texas. The association held regular meetings but no minutes were printed. The minutes for the year 1866 declare:

The churches of this Association, with few exceptions, are in a deplorable condition. We have the names of twenty-two churches on our minutes; of that number there are ten which have visibility and twelve are extinct.

The committee for the next year declare:

We deeply regret the sad state of many of our churches, manifested by the absence of their messengers. Two of the churches have ceased to exist, and several others have failed to meet with us by delegates or by letter. These things tell us plainly their condition. A few, however, are up and doing.

The Ouachita Association, 1861, reported that in consequence of bad weather, and bad roads, and the existence of war, the attendance was small, and the business transacted was unimportant.

The Red River Association, in the same year, took the following action:

Whereas, our beloved country is involved in a defensive civil war with the Lincoln Government of the North, for the protection of our property, our families, our liberties and our honor, and that the present dark and alarming clouds that have settled over us threaten that this war will be continued until a struggle more bloody shall ensue than has hitherto been known in America, and perhaps not surpassed in the bloody history of any nation,

Resolved, that the Red River Association (La.) now in session memorialize Jefferson Davis, the President of the Southern Confederacy, to appoint a day to be observed by the whole South as a day of humiliation, fasting and prayer to God for our country, government and rulers, and for the safety, protection and success of our army in the defense of our common good, and further request our President that drilling and all labor be dispensed with in our army on the Sabbath, except in cases of necessity.

During the war a great part of the population in the territory of the Bayou Macon Association refugeeed. Churches were broken up and the association ceased to meet. Being between the two lines of the hostile armies, it was alternately plundered by both parties. The levees were cut on the Mis-

sissippi, and the whole country, except the Bayou Macon hills, exposed to inundation. At the close of the war the country presented a wide scene of desolation and ruin. A large part of the population never returned to their desolate homes. Those who did were devoted to the recovery of their lost fortunes. The general situation of the country was desperate. Hon. Randall Hunt, one of the most distinguished lawyers of Louisiana, who was opposed to secession and on intimate terms with many of the great men of the North, describes, in 1876, the government of Louisiana as follows:

The government of Louisiana is truly called the Kellogg government. It is a government of usurpation and tyranny. It was created by judicial fraud, and enforced by military despotism. It has been, and still is, upheld by the will of the President alone.

In its origin, it trampled upon the principle of popular representation, and substituted a barbarous horde of needy and greedy carpet-bag adventurers, and ignorant negroes, their deluded and unhappy dupes, in the place of the constitutional representatives of the State. The legislature thus composed was a band of oppressors and spoliators, who loaded the people with taxes to enrich themselves, their governor and his followers, and impoverished and ruined the owners of property.

It is known by acts hostile to liberty and free government, and injurious to the interests and the welfare of the people. A judiciary to uphold and support the acts of the legislature was of course established. Judges were selected for their supposed subserviency to the will of the executive and the behest of their party. With few, very few exceptions, they have been deemed corrupt and ignorant, and are justly held in public odium and contempt. The citizens of Louisiana have no confidence in the integrity, learning and judgment of the existing judicial tribunals of their unhappy State. The executive department of the Kellogg dynasty is akin to the legislative and judiciary departments, and is well adapted to the purposes of tyranny and spoliation.

Its officers have been charged with breaches of public trust, false assessments of taxable property, and corrupt bargains with taxpayers, with defalcations and embezzlements. The governor himself, once poor, has become rich by gainful speculations, by means of legislative action. He has pardoned a large number of convicted felons, in contempt of law, justice, public opinion, and the peace and good order of society (Randall Hunt, Selected Arguments, Lectures and Miscellaneous Papers, pp. 308, 309.)

A few Baptists came back after the war whose hearts longed for the sure word of God. A few feeble churches were reorganized, and at length the association was again called together, a feeble, badly-organized body, without efficient ministers; but with hearts burdened on account of the state of the country, and a willingness to work for the Master. There was a continual decline till 1878. In that year the state of affairs was most discouraging. It was reported: "The

spiritual condition of a large number of the churches composing our association is anything but encouraging. Only a few years ago there were eighteen churches within the bounds of this association, and most of them in a flourishing condition. But alas! What a sad change in a few years. The light of nearly half of these churches has ceased to burn and the golden candlestick has been removed from before the altars. Their condition is truly deplorable. They are without regular preaching. Their membership is scattered and woefully dispirited, and their dissolution seems almost inevitable." Only six churches were this year represented and, as no statistics are given, I have no means of ascertaining their numerical strength.

The Baptists of Louisiana threw their entire influence in favor of the Southern Confederacy. In some instances the church bells were given for the purpose of moulding cannons "for the defense of our country." The State Convention, through the venerable F. Courtney, passed resolutions as follows:

The Committee on the State of the Country report, that the experience of the past year has served only to fasten the conviction that the cause for which the Confederate States is struggling is just; that the existence of civil and religious liberty and the perpetuity of institutions, established by God himself, depend upon our success.

Conjectures have given way to startling realities, and probabilities have been lost in the fearful facts which have crowded upon us. Our sons have been slain, our fathers and brothers have been imprisoned, our ministers have been threatened and silenced, and our mothers, wives, sisters and daughters have been most brutally insulted.

In humble dependence on our God, we, the Louisiana Baptist State Convention, do resolve:

1. That the cause for which our country is battling is just; that we contend for religious as well as civil freedom, and may, therefore, confidently approach the throne of Grace, seeking the aid of God in our struggle.
2. That we have unaltered and unalterable confidence in the final success of the South.
3. That our want of proper dependence on God, as well as our actual sins against him have occasioned the reverses which have from time to time come upon us.
4. That we offer to God the gratitude of our hearts for the victories with which he has blessed us, and will continue our prayers to him for his guidance, and for his interposition in our behalf.
5. That we recognize the chastening rod of a kind father in our reverses, and will bow ourselves under the mighty hand of God.
6. That we will strive against the bitter and unhallowed spirit which the unheard of cruelties of our enemies are so well calculated to engender.

7. That we will tender the hand of relief as well as the word of comfort, to the wounded and sick in our army, and contribute in every way in our power to the succor and comfort of the fugitives among our brethren and friends from the hands of the oppressor. (Minutes State Convention, 1862, pp. 10, 11.)

It was apparent by the year 1864 that the Southern cause was hopeless, but the Convention remained true in their allegiance. They voiced their sentiments in the following words:

Whereas, it is now evident that the Vandals of the North are waging against us a war for our entire subjugation, and ruin—

Resolved, That we pledge to our beloved country our means, our prayers, and our lives if need be, in defense of our rights and liberties; and that we render unto God, whom we recognize as the "Ruler in the armies of heaven and among the inhabitants of the earth," our sincere thanksgivings for the manifestations of his favor, and the victories he has given us during the present campaign.

Resolved, That we earnestly request all Christians to set apart one hour of one day in each week to pray for the blessings of God on our army and the success of the Confederate cause. (Minutes of 1864, p. 9.)

Often during this period the Baptist churches were closed by the Federal authorities. The Jackson Church records have this characteristic entry June 13, 1863: "This is our church meeting day; but our country is so completely overrun by the Yankees that the church cannot meet, for the Yankees will take all of our horses, and take every man prisoner that looks young enough for a soldier." Occasionally a preacher from the North was appointed pastor, and ministered to a hostile congregation.

The story of New Orleans Baptists for this period has especial interest and we return to that history. After the death of Hinton the Baptist cause in New Orleans reached its lowest level. Shortly after his death, Cornelius Paulding also died. It had been expected that he would leave a sum of money to the First Church, but to the surprise of all he designated a piece of property which was sold for \$21,000.00 for the formation of a new church. This produced a divided aim among the Baptists. One of the results was that the valuable property on St. Charles Avenue was sold for but little more than a mortgage on it, and for many years the First Church had no house of worship.

The First Church maintained its organization though there were only a few members. They held their official meetings, generally in the basement of the Coliseum Church; and worshiped with and supported with their influence and contributions that church. But in February, 1860, the church rented an upper room in the Bible house on Camp Street, between Girod and Julia and resumed their interrupted services. They were represented in July in the Louisiana Baptist Convention and the district association.

It was intended to build an imposing house of worship for the new interest; but the donation of Mr. Paulding was not sufficient for that purpose. The matter was brought before the Southern Baptist Convention, in May, 1853. The situation elicited the attention of all the Southern Baptists. Such men as J. B. Jeter, James P. Boyce and many others were enlisted in this enterprise. A comprehensive article from Dr. J. R. Graves lays the situation open not only in relation to New Orleans, but to the whole state of Louisiana. He says:

The committee appointed to report upon New Orleans as a missionary field, upon the most mature deliberation, feel that they cannot too strongly recommend it to the attention of this Convention, and through it to the denomination in the South.

Our country does not afford a richer or more important missionary field than the Valley of the Mississippi, embracing as it does one-half of the fertile habitable territory of the United States. Wherever our east or west, our north or south may be, still the Mississippi Valley, the great West and Southwest must be the mighty heart of the nation, and ultimately give direction and destiny to this republic.

A mighty conflict is now going on between the friends of a pure Christianity and Romanists, and the advocates of traditions, for ascendancy in the west. Rome is flooding the Valley with thousands of her Jesuit missionaries and Sisters of Charity and Mercy, and lavishly expending her treasures in founding schools and colleges, and in erecting chapels and magnificent cathedrals, annually appropriating a larger amount for Romanizing the great West than we do to Christianize the nations of the whole earth. This is the testimony that Rome bears to the importance of the Mississippi Valley.

It is a fact known that all of the Pedobaptist denominations in the North are directing nearly all of their efforts, and expending all of their strength for church extension in the West. One inconsiderable denomination has raised the sum of \$50,000 for building houses of worship alone in the West. We again express our convictions that our country, yea, the world itself, does not offer to American Christians a more promising and important missionary field than the Valley of the Mississippi.

Says the Executive Committee of the American Missionary Society, "To the western states the great mass of foreign immigration now tends. There the battle must be fought, which is to decide whether this land is now to be

occupied for Christ, or whether it is first to be for an indefinite period the stronghold of Papacy." J. Angell James, of England, says, "Popery has directed a longing eye to that immense tract of land, and has already felt the inward ambition to compensate himself for the loss of the Old World by his conquest in the New. The Valley of the Mississippi has been, no doubt, mapped as well as surveyed, by the emissaries of the Vatican, and cardinals are already exulting in the hopes of enriching the Papal See by accessions from the United States." He exhorts American Christians to turn their attention to home work, and urges the great West as the true field for home missions.

Dr. Inkyn says, "The collision of conflicting principles is rapidly approaching. In the Valley of the Mississippi the lines are now drawing for a deadly conflict between *true* Christianity and the anti-Christian Popery. The neutral ground is narrowing every day, and they who are on the Lord's side must quit it forever."

The pre-eminent importance of the great West as a missionary field, being conceded, it must at once be seen and felt that New Orleans, being its great commercial emporium with its estimated population of 150,000, should and must at once be occupied. A large and healthy Baptist influence in New Orleans would exert a far greater influence over the whole West than scores of churches in rural localities. The possession of this city by us, if we would possess the great West, is then of the first importance. Our government, acting upon the advice of Jefferson, purchased Louisiana at a great price, in order to possess itself of New Orleans and the mouth of the Mississippi river. It was that sagacious statesman who regarded our Western States comparatively valueless as long as New Orleans was not in our possession and urged its purchase at whatever cost. As important as is New Orleans to the commercial interests of the West, so great is its importance to its religious ones, and it should be occupied at once, at whatever cost or sacrifice. If all the funds of the Domestic Mission Board for the ensuing five years would secure but one large and prosperous church in that city, it would be a politic and discreet expenditure; and unless the receipts of that Board can be greatly augmented, let it be done.

Did the limits of this report permit, we might notice the annual loss sustained by our denomination by the present condition of New Orleans and the want of a Baptist church, or churches. It is a great moral maelstrom in our midst, and the attracting circle of its influence is felt from the centre to the furthermost border, drawing and wrecking in its bottomless vortex of pleasure, and sensuality, debauchery and crime, thousands upon thousands of the youth of our land. And its pernicious influence over that portion of our membership in the South and West, that visit it annually for business and pleasure, causes our churches to mourn.

Your committee are unanimous in the conviction that a bold and vigorous effort be immediately made to establish a mission in New Orleans, confident that great things must be attempted for, if great things are expected of, New Orleans.

A church was formed and was named the Coliseum Baptist Church. A lot was bought for \$5,500.00 on Camp Street. Dr. William C. Duncan was called as pastor. He was born in New York City, January 22, 1824, and was a graduate of Columbia College and Madison University. Already he had been professor in the Louisiana University, New Orleans, and editor of the *Southwestern Baptist Chronicle*. He

took hold of the building enterprise with energy and was soon able to erect a church building costing more than \$50,000.00. Unfortunately there was a debt of \$15,000.00. The church was organized July 9, 1854. The debt was cancelled only after the Civil War; and was the occasion of constant embarrassment to the Baptists of New Orleans. The Civil War brought disaster to the church. It was in a sad state both financially and spiritually. There was no pastor; some of the members went to war; others left the city; others were indifferent, and all were discouraged. They borrowed money to pay their bills. After the Federal occupation of the city in the summer of 1863, Rev. J. W. Horton, a representative of the American Home Mission Society of New York, visited New Orleans "to look over Baptist interests." The church did not desire his services and refused to turn the house over to him. He obtained a military order from General Bowne, Provost Marshal General, and thus forcibly obtained possession.

At the time of the military seizure of the house, there were sixty-four members in the city. Only five of them, one male (a German), and four females continued to worship under the new administration. Quite a number of the others attended the worship of the First Baptist Church, and some of them scattered, never again to return to the church.

In December, 1865, Rev. R. Holman, the secretary of the Home Mission Board, visited New Orleans to recover the property from military occupancy. He was informed by General Canby that it would be restored in compliance with the following requisitions:

1. Prove the Southern Baptist Convention to be an incorporated body.
2. Secure the signatures of the incorporators to the application.
3. The corporators to prove their loyalty by furnishing a certified copy of their amnesty oath, or a copy of their special pardon, in the event of coming under the exemptions of the amnesty proclamation.
4. Prove title to the property.
5. Furnish certificate of non-alienation.
6. Show that the freedmen have no claim to the property.

The corporators resided in several states so it took a period of time to execute the proper papers. It was on March 8 following that Dr. Holman secured the following order:

Special Orders
No 55

Headquarters Department of Louisiana
New Orleans, La., March 8, 1866.

1. All military occupation or control of the "Coliseum Place Baptist Church," corner of Camp and Basin Streets, in this city, the property of the "Southern Baptist Convention" will cease on the 10th inst., and possession will be given to the properly appointed trustee or representative of said society, with condition that such possession shall not be to the prejudice of any right or interest of the United States in said property, and subject to the usual conditions of such release.

WILLIAM HOFFMAN,
Assistant Adjutant General.

NATHANIEL BURBAUSE,
1st. Lieut., Acting Asst. Adjutant General.
REV. RUSSELL HOLMAN.

The remnant of the church entered its house of worship Monday, March 12, 1866. In the course of this time, Rev. W. H. Bayless became the missionary of the Board to the Coliseum Church, and died in this position June 13, 1867. He was a great orator. "A fine physique, a musical voice and an impassioned soul, was joined to an earnest conviction of the truth and importance of his message. His sanguine and impulsive nature unfitted him for steady and persistent effort, but he was admirably adapted to rouse men to action whose judgments were convinced. Altogether he was a man the like of whom we will not soon see again."

The First Church likewise resumed worship with J. C. Carpenter as pastor. He had been a merchant and was not ordained until after the Civil War. A number of persons confessed Christ, and there being no ordained preacher available, he baptized the converts under the authority of the church. On account of financial reasons he resigned the care of the church in 1870. He was tenderly beloved, and at the close of his pastorate the church expressed the liveliest appreciation of his services.

About this same time on January 10, 1870, died Deacon T. W. Bledsoe, at his residence in Bossier Parish. He was born in Green County, Georgia, April 11, 1811. He was reared by his uncle, Hon. Thomas Stocks, who presided over the Senate of Georgia for twenty-six years and succeeded Jesse Mercer as president of the Georgia Baptist State Convention. Judge Bledsoe removed to Louisiana in the year 1848; and immediately became active in all Baptist work. For four years he was moderator of the Red River Associa-

tion. In 1855 he was elected president of the Louisiana Baptist State Convention and continued in that office for three years. In 1864 he was reelected and served until his death. At the Minden Convention he bade the brethren a tearful farewell which was the last he ever attended. The following year they mourned his departure.

The attention of the entire denomination, in the South, was centered upon the need of mission work in the cities. At this time the Southern Baptist Convention focused its attention upon New Orleans. In a report of Dr. J. W. Warder of Kentucky to that body, in Montgomery, May, 1868, he says:

Great forces, good and evil, gather in our cities. Virtue and vice, truth and error, religion and irreligion, reach in city life a vitality and aggressiveness elsewhere unknown. Here they meet face to face and struggle for ascendancy, and win victories or suffer defeats impossible in other fields. We warmly commend the desire expressed by our Home Mission Board to prosecute the city mission work on a scale commensurate with its great importance and needs. In only three or four of our Southern cities are we as numerous and influential as other denominations: Richmond, Atlanta, Louisville and possibly Baltimore. We occupy a position notably inferior in Washington City, St. Louis, Memphis, and beyond all, in New Orleans. Our national capital and these growing business centers situated on our great inland sea furnish fields for missionary enterprise unsurpassed in their claims by any at home or abroad. Not to subsidize in the effort to get control of the immense and rapidly augmenting elements of power centering in our cities, the men and money necessary would, we humbly suggest, be a reflection upon our wisdom and sagacity.

There was much to render the people pessimistic. The heart of the bravest often trembled over the responsibilities of the hour. The state was in ruins, money was hard to get, merchandise was high, and the people were discouraged. We look back with a spirit of compassion and even wonder how these brave Christian men, who were always missionary and patriotic, could have passed a report that contained the following paragraph:

In our opinion it is not the policy of this Convention to burden itself with debts through the action of its Boards. It seems to us that the duties of a Convention Board include that of managing its own financial affairs. An agency was authorized by the last Convention to raise funds and arouse the churches to renewed energy in co-operation in the Mission cause. We learn that this agency has entirely failed.

But their hearts were in the right place and they soon recovered from their panic and discouragement.

At the beginning of the Civil War there were about 30,000 Germans in New Orleans. There was a small German Baptist church, which had been an arm of the Coliseum church. It became an independent organization July 13, 1860, with twenty-three members. Rev. William Fashing was pastor. They had a small, neat, comfortable house of worship, and the members voluntarily taxed themselves ten per cent on their gross income. This body ceased to exist during the war; but in 1870 it was reorganized and Rev. F. W. Shallike was pastor.

The white Baptists of Louisiana have always had especial regard for the negroes. It will be recalled that the first Baptist church organized in New Orleans, in 1818, under Benjamin Davis had more colored members than it had white members. In 1826 there was an African church of twenty members in this city. Their preacher was Asa C. Goldburg who, just before this date, had been bound over by the authority of the city to be silent for six months, under a law against colored preachers. "As we have been informed," says J. L. Furman, "by the late brother Lewis Banks, an aged colored Baptist from Virginia, who resided here many years, and who died last February (1876), and as appears also from a book of minutes in his possession, 'the first colored Baptist church of this city was organized on the 31st of October, 1826, under the name of the First African Church of New Orleans. This was done in a school on Burgundy street, by a presbytery consisting of the already-mentioned Elder Wm. Rondeau and Elder Elisha Andrews.' The church flourished for a time. Additions were made from time to time, until the membership numbered forty-one males and forty-six females on the church book. After a few years Mr. Goldburg died and the church declined. About 1834 several other colored Baptists came from Virginia and elsewhere, among whom were Brethren N. D. Sanders (who still survives, though in great infirmity, and confined entirely to his room), Richard Satterfield, John Edmonds, Lewis Banks and Nathan Short. The church became somewhat revived, worship was maintained and new life was apparent. Brethren

Sanders and Satterfield were licensed as ministers and labored with much success."

In 1837 Rev. Peter W. Robert, aided by others, reconstituted this First (African) Church, and ordained Sanders and Satterfield to the Gospel ministry. Sanders became pastor. The church purchased property and began to build on their present site, corner Howard and Cypress streets, in 1842.

In 1857 Rev. R. H. Steptoe began a new interest among the colored people which resulted in the organization of a church called The Fourth Colored Baptist Church of New Orleans. It was admitted into the Mississippi River Association in 1859, and upon the organization of the Coliseum Church it came under the legal supervision of that church.

The relation between the white and colored Baptists before the Civil War was most cordial. In many instances negro preachers preached to white congregations, in Louisiana, and there were but few Baptist churches that did not have colored members. In some instances, like the Jackson Church, the negroes far outnumbered the whites.

The influential church at Shreveport ordained J. H. Tucker, who had been professor of mathematics in Mt. Lebanon University, a young man of great promise, as pastor of that church. On the same day, by the same presbytery, John Jones, a colored man, was set aside to minister the Word and the ordinances of the Gospel to the colored people. This brother possessed wonderful gifts, and he frequently, by request, preached to large congregations of whites. He organized the First African Church in Shreveport, of which he continued pastor until the time of his death in 1877. He exercised great influence over his race, and did more to preserve order among them than all the police of the city. He was a free-man, and during the war fell under the operation of a law requiring all free persons of color, not natives of the state, to leave the state under heavy penalties. He therefore went North for a season, but it was found that the influence of his example was so essential in preserving order among the blacks that the Legislature, then sitting at Shreveport, passed a special act recalling him. He was consequently

sent for and gladly returned to his home and people. During the days after the war, when bad men sought to array the blacks against the whites, John did all he could to allay the bitterness of the strife and to harmonize the races.

When the Civil War came on, these relations were not always maintained. The negroes, in many instances, deserted and went over to the Federal army. But the Louisiana Baptist State Convention provided for the instruction, in 1862, of the negroes. There was a regular committee appointed on the instruction of the colored people. The committee reported as follows:

We, the Committee on the above named subject, would say, that in instructing the colored population great plainness of speech should be used, as in the apostolic age. We believe that many persons do wrong for want of knowing how to do right, and as the object of preaching is to persuade men to do right, ideas should be conveyed in language easily understood, and one reason why there is so little good done by preaching is that ideas are tried to be conveyed by words that large numbers do not understand. As the black population are generally not capable of reading, a great part of their instruction should be given by reading the Bible to them. It is believed that all classes of persons respect the Bible, but more especially the colored population because they prefer that which is read to them from the Bible, to any man's commentary or explanation. At the same time it is better to have a preacher to do this than others of equal capacity, for notwithstanding all men should be equally good, it is generally supposed by the illiterate that preachers are the best of men. According to our observation, the most apparent good has been affected by preaching to them in congregations separate from the whites; one reason for which is, that plainness of speech is generally used by the speaker, knowing the capacity of his hearers. We would remark here that from information received, the gospel seems to spread more rapidly among this class than among their superiors.

It was further resolved as follows:

Resolved, That owners, churches and ministers should do all they can for the religious instruction of the colored population of our State. Masters should render to their servants the things that are just and equal, knowing that they also have a Master in heaven. Churches should provide for preaching the gospel to the destitute. Ministers are required to go into all the world and preach the gospel to every creature. Believing that much more can be accomplished for the religious instruction of servants than has already been done, the churches should be stirred up to renewed energy, zeal and pecuniary sacrifices in this great and indispensible work.

The next year there is additional information given. It is declared that no separate churches "outside of New Orleans is organized exclusively for their benefit"; and it is suggested that missionaries be sent among them to give them plain instruction. And in September, 1865, at the close of

the Civil War, the following most significant resolution was passed by the Convention:

Resolved, That in view of the present and prospective condition of the Colored Population, we recommend that special attention be paid to preaching the gospel to them.

The State Convention during all of this period under survey never took a backward step in the attempt to assist Negro Baptists. This was not quite true of all the associations. For example, the Sabine Association, at its session, in 1866, said in answer to a question:

What course should the churches pursue in regard to our colored members?

Answer—We would recommend the churches to arrange their rules of decorum so as to keep the government of the churches in the hands of the white members, and treat the colored members as they have hitherto done, until the churches in their wisdom deem it proper to devise some other plan.

And the Red River Association answered the Mt. Olive Church, in 1868, as follows:

Resolved, That in reply to the communication of Mt. Olive (colored) Church, asking advice, we say that we do not think it advisable for our colored brethren to go beyond the formation of separate churches; that in these they can enjoy all the freedom of the Gospel, and this, we think, is all they need or are capable of for the present.

It must be remembered, however, that many of the Negro churches at this time had come under desperate political conditions. The marvel was not that there was friction between the whites and blacks, but that the white churches and ministers were so calm and Christian-like in the treatment of the Negroes. There were things said and done that were calculated to stir up animosities; but the wonder is, viewed from the present, that the Baptist records of these times are so singularly clear of passion.

In all of the stress and storm of the times the numbers of the Negro Baptists increased with amazing rapidity. Dr. W. E. Paxton, writing in 1871 gives the following enlightening information in regard to the Negro Baptists:

THE FREEDMEN

Here is a vast field of labor deserving our attention. These people are more accessible to Baptists than to others. While we have made no particular effort to make them Baptists, the great mass of those who profess religion at all join us. The increase in colored Baptists is unparalleled in the history of religious movements. At the close of the war there were in the State about three thousand; now they have three large associations, and unassociated

churches between the Ouachita and Red River enough to make another. The following table exhibits the latest and best information I have obtained as to their present numbers:

Name of Association	Churches	Preachers	Members
Louisiana Southern (1871)	49	28	15,350
Free Mission (1869)	89	78	11,362
Union (1869)	44	24	2,097
Unassociated (estimated)	30	20	2,000
 Total	 212	 150	 30,809

It will be observed that the statistics of two of these associations are taken from their statistics in 1869. Since then the Louisiana Southern has trebled its numbers. If the other two have increased in like proportion, the number at present exceeds 60,000, or an increase of twenty fold in six years! There are, no doubt very many inaccuracies in their report, and many are improperly admitted into the church; but making very liberal allowance for these, the increase is truly wonderful. The minutes of the session of the Louisiana Southern, held last February, gives evidence of much ignorance and superstition. But is this to be wondered at? They are largely surrounded by Catholic and Pedobaptist population, without intelligent guidance, and the wonder is they do not run into more excesses. This very ignorance calls upon the white race, North and South, to come to their aid.

But while the intelligent would find much in their proceedings to condemn, they also give evidence of a zeal and a willingness to do for Christ, that we might well copy. The contributions are liberal, and the Fourth Church, in New Orleans, alone has kept in the field, last year, besides their own pastor, two missionaries—as many as the Louisiana Baptist Convention, representing the wealth and intelligence of the denomination in the State. Brethren, may we not learn something even from these humble disciples.

The white Baptists had likewise increased in numbers and efficiency. There were eight associations; 13,672 members reported from seven associations; 289 churches; 883 baptisms, and 142 ministers.

EDUCATION

The South, although in some parts settled early, was slow in organizing a system of public schools. In the earlier years this was due largely to a prevailing sentiment against such organization, and in favor of private schools, or education within the family by means of tutors. As a consequence the poorer classes were not educated, or were forced to attend the so-called "pauper schools." There were, however, many private schools and academies of a high order throughout the South, and those who were able to pay for educational opportunities found them in abundance. Espe-

cially was this true of the girls, for the South was a leader in founding seminaries for them. But it was not until the close of the war that the Southern states took up the problem of educating the masses. (Dexter, *A History of Education in the United States*, 124.)

In the early history of Louisiana Baptists nothing was undertaken in the way of education as a denomination. Their numbers were limited, their resources were small, and they were scattered throughout a vast district of country. They had come from many states and there was really no unity of thought among them. The consequence was that they sent their sons to Mercer College, Georgia; Howard College, Alabama; and to Georgetown College, Kentucky. The daughters mainly attended Judson College and Georgetown Female Seminary. Doubtless there were local and private schools controlled and owned by Baptists, but they did not undertake any schools as a denomination.

As early as 1847 the question of a college was agitated; but no action was taken until the State Convention met in Mt. Lebanon, July 16-19, 1852. Dr. B. Egan, an influential physician, was the foremost advocate of the founding of the institution. George W. Bains was the pastor of the church and threw his influence in the same direction. Mt. Lebanon in Bienville Parish was a most influential center in those times. The Baptist church was made up of emigrants from South Carolina and was of a character to give decision and weight to the enterprise.

A committee on education, of which Dr. Egan was chairman, made the following report:

The time has, in the opinion of your committee, evidently arrived when this Convention should adopt some measures to meet the crying want of our denomination in North Louisiana, for an educated ministry, and when its members should unite zealously in sustaining a school of high character, to give instruction to the youth of our common country. In accordance with this view, your committee recommend the establishment, at Mt. Lebanon, Bienville Parish, under the immediate patronage of the Convention, of an institution of such an order, with a Theological Department, to be connected therewith, as soon as practicable; and, as auxiliary to the object, a Female Seminary.

B. EGAN, *Chairman.*

N. B. The above matter having been referred to the Executive Board for further action, their proceedings are, by resolution, herewith appended.

Immediately after the adjournment of the Convention the Board met and adopted the following resolutions:

Resolved, That Elder Wm. H. Bayliss be appointed General Agent for the said institution, and that he be allowed the sum of \$1,000 per annum for his services.

Resolved, That we elect a Board of Trustees, consisting of thirteen members, five of whom shall constitute a quorum, whose duty it shall be to take charge of all property donated to the institution, and hold it for its benefit, and to discharge all the duties usually devolving upon trustees of colleges; and that they be required to render a report to the Convention at each annual session.

The said board was immediately chosen, consisting of the following gentlemen:

DR. JASPER GIBBS,
DR. B. EGAN,
DR. WALTER ROSSMAN,
GEN. JOHN L. HODGES,
COL. WM. O. BALDWIN,
COL. GEORGE W. ROGERS,

REV. R. M. STELL, M.D.
REV. R. A. HARGIS,
REV. JESSE LEE,
MR. MATTHIAS ARDIS,
MR. T. A. KEY,
MR. W. C. MAPLES.

REV. S. J. LARKIN, M.D.

The Louisiana Association the very same year supported the move for a school of high grade, in the following preamble and resolutions:

Whereas, Our brethren of sister associations in the northern part of our State are agitating the propriety and practicability of establishing an academy or college of high order, to be under the supervision of the Baptists, having for its object not only the education of the children and youth of the State, but also to embrace a department where young men of promising abilities may pursue a course of study as preparatory to the ministry, and,

Whereas, our brethren of other states are setting us laudable examples in the establishing of such literary institutions as to enable them to educate their children and supply their churches with an intelligent ministry. Therefore:

Resolved, That the subject of this report is worthy of our most serious consideration as a means of extending our usefulness as a denomination, and demands our liberal support.

Resolved, That a committee be appointed to ascertain the desires of our brethren in the northern part of our State upon the subject of a convention, and report to the next annual meeting of this association.

“The board at once organized,” says Dr. Paxton, “and went vigorously to work.”

The agent for the college did not accomplish anything for reasons given by himself; but in 1854, \$5,280.00 was subscribed for the Theological Endowment Fund. This was shortly afterwards increased to \$25,000.00. The collegiate department was organized in the year 1856. The distinguished Dr. Jesse Hartwell was induced to accept the presi-

dency in 1857, and remained in the position until his death, September 16, 1859. He was educated in Brown University, and became one of the most distinguished men in the South. The following inscription is on his tombstone in Mt. Lebanon Cemetery:

Sacred
To the memory of Jesse Hartwell, D.D., Born in Burkland, Mass.
May 2nd, 1795
Baptized September 15th, 1815
Ordained in Providence, Rhode Island, 1821. Died in Mt. Lebanon, Bienville
Parish, Louisiana, Sept. 11th, 1859.

This monument was placed over his remains by the Board of Trustees of Mt. Lebanon University, (of which institution he was President at the time of his death), by Rehoboth Church of which he was Pastor, by the students and other friends. He was learned without ostentation, pious without austerity, genial in disposition yet uncompromising in principle—and in his life most beautifully exemplified the doctrines which he so zealously taught. The last text from which he preached marked well his character: Romans Chapter 8 verse 12: "For as many as are led by the Spirit of God, they are the sons of God."

In 1853 the Mt. Lebanon church had called Dr. F. Courtney as pastor, and he likewise served on the faculty of the school. He was a Virginian by birth, educated in the University of Pennsylvania as a physician, practiced physic in Mt. Lebanon; and was a most able doctrinal preacher. These two men added great weight to the university. The well-known William Carey Crane succeeded Dr. Hartwell; and the school registered 127 pupils.

There was, however, in 1859, an unprecedented thing done by the Louisiana Convention. The Convention passed the following resolution:

Resolved, That a committee of three be appointed to memorialize the Legislature of the State of Louisiana to grant an appropriation of Twenty Five Thousand dollars to aid in the endowment of Mt. Lebanon University.

The committee appointed to carry this measure through the Legislature were W. E. Paxton, T. W. Bledsoe, and W. W. Crawford. This very influential committee secured \$10,000.00 from the Legislature to endow a Baptist university.

The Civil War came on and a large number of the students volunteered in the Confederate army. The trustees in the end were compelled to suspend the school, and the buildings were

taken by the Confederates as a hospital. The endowment funds, as far as collected, were invested in Confederate bonds and were a complete loss. The subscriptions were worthless.

The university was reopened in September, 1865, under Dr. A. S. Worrell as president. But the school had no money, the professors looked to tuition alone for salaries, the president resigned, and the school declined. For several years it was conducted as a high school; but in 1873 the property was turned over to the trustees. It then ceased to be a denominational owned school.

The Mt. Lebanon Female College was established at the same time as the university. The school had first the cultivated Mrs. Hanson as principal. The Civil War coming on, the school was discontinued. The buildings were sold to the state for a laboratory and were finally burnt.

Keachie Female College was under the supervision of the Grand Cane Association. A tender was made by Keachie in 1856 to the association for the establishment of the college, but the constitution was not satisfactory, so the offer was rejected. The next year the offer, being renewed upon satisfactory terms, was accepted. The Keachie Church had only been organized in 1852 with eighteen members. They chose Rev. A. J. Rutherford, an able and faithful man, as pastor, who remained in this relation till his death in 1863. He was born in Vermont and had at one time been a probate judge. He was of the genuine "Green Mountain" type, tall, lank, awkward and wiry; his eyes set somewhat awry; but with a massive, intellectual forehead. He was a close reasoner and a fluent speaker, but convincing rather by inexorable logic than by impassioned delivery. Few men could meet him in debate. He enjoyed a reputation for the most solid honor and integrity. Such a man was of genuine service in a cause like this.

The college was chartered in 1857 with a capital stock of \$18,000.00. The buildings erected at a cost of \$4,500 were the gift of Thomas M. Gatlin, Esq. After a short time Jeremiah H. Tucker became president. He was a native of Alabama; and after a pastorate at Shreveport he came to

Keachie. Under his administration the school prospered, and at the beginning of the war there were 125 young ladies in attendance. During the latter part of the war the exercises of the institution were suspended, and the building was used as a Confederate hospital.

After the war the college was reorganized under Rev. Peter Crawford, who held the position until 1871, when he resigned, and Rev. J. H. Tucker was again called to the presidency. President Tucker applied himself with his usual energy to the work of restoring the institution to its former prosperity. He had many difficulties to encounter, but the school gradually improved under his administration.

There was put on foot in 1870 an educational programme that promised great things. The school was to be called Shreveport University. Shreveport had grown to be a considerable city. The proposed university met with instant favor. It was argued by its promoters and friends that if Mt. Lebanon University, located in a remote village, and not easily accessible, had made at one time such a great success, the Shreveport University would abundantly prosper.

The history of the enterprise as given by Dr. Paxton, who was president, is as follows: "In 1870 an association of gentlemen at Shreveport purchased the Helm school property, with seventy acres in the suburbs of the city, intending to develop the value of the property and devote the proceeds to the establishment of a university. An arrangement was made with the Southern Life Insurance Company by which policies were to be taken in favor of the university and the insurance company advanced the money to put up the building. A company was organized to build a street-railroad out to the property. The school was opened in 1871 in the old Helm building, under Rev. M. S. Shirk, who continued until the close of the term in the summer of 1872. Rev. W. E. Paxton, A.M., was elected president, and entered upon his duties in September, 1872. The winter of 1872-3 was one of unprecedented low water in Red River, and the city had as yet no railroad connections completed. Some trouble about the right-of-way delayed the work of the street-railway until the

river became past navigation and the material could not be had. For the same reason, although the brick was burnt, the contractor was compelled to delay the commencement of the building. As soon as navigation opened in the spring the work on the building was commenced and pushed forward vigorously, with the view of having it ready for the fall term. It was eighty by an hundred feet, and two stories high. During the early summer the railroad company was reorganized, and steps were taken to let out the work. But every species of business was suspended by the fearful epidemic which ravaged the city in the summer and fall of 1873. The yellow fever was succeeded by the money panic of 1874. Business was prostrated. The insurance company suffered so greatly from the ravages of the fever in Memphis and Shreveport, where most of its policies were held, that it failed, the university property depreciated, and there was a collapse. The mechanic's lien and the mortgage for the money borrowed swept away the property, and the enterprise was abandoned." (Paxton, *History of Louisiana Baptists*, 485.)

The Convention at Minden, in 1870, was noted for another educational movement. The Mississippi Baptist State Convention made overtures to the Louisiana Baptist State Convention to unite in building up Mississippi College, at Clinton, Mississippi. The following was the proposition:

Your committee of reference in the matter of Mississippi College respectfully report, that a conference with the messengers of the Mississippi Baptist State Convention, elicits the following facts:

1st. The College property is estimated to be worth at least \$60,000.00.

2nd. Its location is healthy and accessible, in the hills of Hinds County, ten miles from Jackson, and thirty-five from Vicksburg, on the Vicksburg and Meridian railroad.

3rd. It is in a vigorous and flourishing condition, having given employment, during the past session, to seven efficient instructors, and had an attendance of one hundred and fifty-three students, thirty-five of whom were for the ministry.

4th. The College is sufficiently supplied with apparatus and means of illustration and a good library.

5th. The terms of co-operation propose to invest the Louisiana Baptist State Convention with chartered rights in the College, proportionate to the number of white Baptists in the State compared with the whole number in Arkansas, Mississippi and Louisiana.

In view of these facts, and our need of educational facilities, we deem the proposed co-operation eminently desirable, and practical, and recommend the adoption of the following resolutions:

Resolved, 1st. That we cordially accept the terms of co-operation, as offered in the plan submitted by the Mississippi Baptist State Convention.

2nd. That a committee of five be appointed by this Convention to represent its interests at the next session of the Mississippi Baptist State Convention, and be fully authorized to consummate the proposed co-operation.

3rd. That we earnestly commend Mississippi College to the patronage and support of the Baptists of Louisiana, as capable of supplying in every respect the great necessities we experience of Christian and Ministerial Education.

4th. That in consideration of the great benefits offered in this co-operation, we accept the invitation of the Mississippi Baptist State Convention, to aid in relieving the present embarrassment of the College, and for this purpose hereby welcome to our State their agent, Rev. A. A. Lomax, to solicit contributions to this object.

Respectfully submitted,

THOMAS NICHOLSON, *Chairman.*
W. E. PAXTON,
F. COURTNEY,
N. F. McCRAW,
G. W. TREZEVANT.

(Minutes Louisiana State Convention, 1871, pp. 12, 13.)

The president appointed the following brethren to compose the committee of five to carry out the provisions of the above report: Elders J. M. Lewis, T. Nicholson, F. Courtney, W. E. Paxton, and Dr. G. W. C. Trezevant.

The agent of Mississippi College was invited to canvass the state with a view of obtaining the proportionate share of the endowment fund under the new organization of the college. From the first it was manifest that it was not the intention of the Louisiana Baptists to give up their own educational interests. This was made manifest in the following resolution passed at the meeting at Keachie, in 1873:

Resolved, That the action of this body the past few years uniting with Mississippi and Arkansas in building up the College at Clinton, was never meant to transfer all our educational interests to Mississippi, or to surrender the right to foster our own home institutions. (Minutes Louisiana State Convention, 1873, p. 6.)

This co-operation with Mississippi College was continued till 1888 to the mutual advantage of all concerned. Many young men from Louisiana received their education in the college.

NEWSPAPERS

The newspapers which circulated among the Baptists were *The Christian Index*, *The Tennessee Baptist*, *The Religious Herald*, and *The Baptist Banner and Pioneer*, now *The Western Recorder*. While a great many of the Baptists of this early period were not reading people, yet they were alive to the importance of the printed page. From time to time colporteurs were sent out to distribute books, and individual ministers have done a great deal to supply reading matter for the masses. The Louisiana Association kept a library for the use of her ministers. The Grand Cane and North Louisiana Associations have each had a book depository for several years, and have been successful in disposing of our leading denominational books.

The need for a state paper was felt to be great. *The Southwestern Baptist Chronicle* began its publication in New Orleans, in 1847. Dr. William C. Duncan was its able editor. The Baptists of the state hailed its appearance with joy and with many subscriptions. On account of the sickness of the editor the paper was discontinued in the year 1850.

The New Orleans Baptist Chronicle was started in 1852. The publishers were L. Alex Duncan and J. L. Furman. The editor was Dr. William C. Duncan. The state convention of that year and subsequent years most thoroughly endorsed its publication. The report on why a Baptist paper should be printed in New Orleans was long and elaborate. It was to be "issued twice a month, printed upon new and beautiful type, the paper will be of fine quality. Its name is indicative of its character. It will be thoroughly Baptist; and will contain a condensed record of religious intelligence and such carefully written articles on doctrinal, practical, biblical and literary subjects, as may from time to time seem to be called for." The price was \$1.00 a year. The paper had a wide circulation; but after five years was discontinued.

The Rev. Hanson Lee, in 1855, began the publication of *The Louisiana Baptist*, at Mt. Lebanon. It took a high rank as an able journal. His mind was of a superior order and well cultivated; his memory extraordinarily retentive; he

seemed never to lose anything acquired. As a teacher he was very successful, and very much loved and honored. As a minister he was modest, dignified in manners. His style as a preacher and writer was concise, with no affectation or ornament. His thoughts flowed seemingly without an effort, and were expressed in an easy and natural manner.

After the death of Mr. Lee, in 1863, the paper was edited by W. F. Wells, Dr. Courtney and A. S. Worrell. The publication was continued through the period of the Civil War. At the close of the war the paper was sold to Dr. A. S. Monde, but he soon resold it to Mr. Wells, and Dr. Courtney was editor and W. E. Paxton, assistant. Mr. Wells also published a Sunday-school journal called *The Children of the West*. About this time *The Louisiana Baptist* was sold to Dr. J. R. Graves and a Louisiana department was opened in *The Tennessee Baptist*, and the State Convention elected Dr. Paxton as contributor. This arrangement continued till 1877, when the *Mississippi Baptist Record* was adopted as the organ of the Convention.

CHAPTER XI

THE BAPTISTS EAST OF THE RIVER

The Florida Parishes—The Home Mission Board—The Mississippi Baptists—The Survey of the State—New Orleans and its Possibilities—Sylvanus Landrum—The Coast Country—The Gulf Coast Association—T. J. Walne—The Southern Baptist Convention Petitioned—The Home Board Works in New Orleans—Faithful Women—A Letter from the New Orleans Union.

In simple trust like theirs who heard,
Beside the Syrian Sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

—Whittier.

The Baptists in New Orleans and the Florida parishes had always co-operated with Mississippi; and were more intimately connected with that state than with Louisiana. There were several things which produced this anomalous condition. Practically all of the preachers and Christian workers had come from this state, or had been impressed by the influence of Mississippi. The Mississippi River divided them from the remainder of the state. Most of the Baptists in Louisiana were in the northern part of the state; and widely separated from those east of the river. The railroad connections were poor; and the country roads were frequently impassable. All of these influences and others not mentioned were to lead to a wider separation. More than a decade was to pass before unification would be accomplished.

After the trying days of Reconstruction were passed the New Orleans churches tried to organize for constructive work. But the numbers in the two churches were so small, and their resources so limited, it was really a struggle for existence. The Home Mission Board had in the past heroically assisted these churches, and was to be their savior in the

future. Even now it had assumed the financial obligations and lifted the burden from the Coliseum Church; but the Board was badly crippled for want of funds, and besides, the whole country was prostrate and was begging assistance from the board.

Under the conditions it is not surprising that an appeal for assistance was made to Mississippi Baptists; and it is to the credit of Mississippi Baptists that they responded. Poor and prostrate as they themselves were, they heard the cry from beyond.

They took a survey of conditions and it was found that the destitution in Mississippi and East Louisiana was most appalling. This was pointed out by Dr. John L. Johnson, president of the Mississippi Board of Missions, in an address on the spiritual destitution of this territory. He says: "If we except a few points in the Yazoo Delta or 'Mississippi Bottom,' this wonderfully fertile region embracing seven large counties, is almost wholly without the preached gospel, and the Sabbath is unknown as a day of worship."

Along the entire line of our western and southern borders as traced by the Mississippi River from Memphis to Greenville, from Greenville to Vicksburg, from Vicksburg to Natchez and Baton Rouge, and on the Gulf, and thence by the coast to Mobile, a distance of some eleven hundred miles, there is but one self-supporting and aggressive church, the Coliseum of New Orleans. (*Baptist Record*, March 25, 1880.)

The Mississippi brethren not only took a survey of the entire territory, but gave a comprehensive statement of the needs and possibilities of New Orleans. The presentation of the subject by Dr. T. J. Walne, the Secretary of State Missions, is a statesman-like document. It is especially so in the light of to-day. In the address to the Southern Baptist Convention, May 12, 1881, which is here quoted at some length because it gives an adequate understanding of the entire situation, he says of New Orleans:

The most important city in our territory, is rapidly becoming the commercial center of the vast area and population grouped before you. Situated midway between the Atlantic and Pacific Oceans, on the Gulf of Mexico, at

the ocean outlet of the most magnificent river system on the globe, having upwards of 16,000 miles of navigable waters, touching or bordering twenty-two states and territories, and now the converging point of the extensive railway systems of the Atlantic, Southern, Western and Pacific States, and by connection with all of the Northern States, Mexico and the Pacific coast; with its multiplying lines of steamships to all parts of the world; its lines of telegraphs and ocean cables, bringing the most remote parts of this missionary territory into startling nearness.

After taking into account the possibilities of the proposed Panama Canal and other proposed utilities and developments he mentions the religious condition of the city. He says:

In this great commercial center we have but two churches and a membership of 373. One of these churches is burdened with debt. The other, homeless, is sustained by the State Mission Board of the Mississippi Baptist State Convention. These churches are centrally located in the midst of a vast Roman Catholic constituency.

The population is then taken up. Among this two hundred and twenty-five thousand population, there are French, Germans, Italians, Spanish, Portuguese, Americans, Chinese and Africans. Work is warranted in each one of these languages. The opinion is expressed that one day this will become the center of the missionary operations of the Southern Baptist Convention. Such was the wide and comprehensive view that the Mississippians took of the New Orleans situation. It is felt that they will do their best to supply the destitution but the hope is expressed that the Southern Baptist Convention would turn its attention to this needy but hopeful field, and do something worthy of these great opportunities.

The First Baptist Church had gone a long time without a pastor, with occasional preaching. Rev. Morris C. Cole was called to this charge in 1879. Twenty-two months prior to this he had gratuitously supplied the church; and when he became pastor all the church promised in the way of compensation was his house rent. Later his salary was paid by the State Mission Board of Mississippi. The church at the time numbered 124 and in 1886 it had 180 members, 60 of whom were non-residents. The church had about held its own in membership. The Sunday school grew from 60 to 120. There were two industrial schools, one mission Sunday school and three ladies' missionary societies. Part of these

organizations passed under the control of the Valence Street Church after its organization.

There were many striking conversions in those days. One of these was that of Capt. Frank Keeling, who had been a popular master in the Red River trade. For many years he was estopped, on account of paralysis, from following his calling. "The experience of Brother Keeling," says Pastor Cole, "as related to the church, was singularly clear and satisfactory. None of those present will ever forget the impressive scene.

"A large arm chair had been provided for his use, so that he might sit and face the congregation. Brother Keeling is seventy-two years of age, and weighs over two hundred pounds. He has snow-white hair and beard; the latter of unusual length, falls in heavy masses on his deep broad chest. All our hearts were strangely stirred within us, as we listened to his manly voice, telling the story of the Saviour's love, calmly, deliberately, yet with deep feeling, and none looking into his clear, quiet eyes, doubted 'that he had been with Jesus.' The night of the baptism the congregation filled the house. The interest was intense, during the sermon, and seemed to augment as the services proceeded. Friends supported Brother Keeling as he slowly walked toward and down into the baptismal waters. A moment we tarried, speaking such words as the occasion demanded. Then as commanded, in the 'name of the Father, the Son and the Holy Ghost,' we buried him with Christ 'neath the liquid grave. He emerged from the water without a struggle, his face fairly radiant with joy. With the climax of the thrilling scene, the pent up feelings of the audience could no longer be restrained, and many eyes, long dry, were filled with tears."

The Coliseum Place Church from 1870 to 1875 had Rev. Edward G. Taylor as pastor at a salary of \$5,000.00 a year. The church numbered 300. After a prosperous pastorate Rev. Norvill W. Wilson was called at a salary of \$4,000.00. He was a good scholar and a finished orator. The celebrated Dr. Jeremiah B. Jeter said of him: "Dr. Wilson is a preacher of rare endowments. The freshness, originality and vivacity

of his sermons, we have never known excelled. He never repeats his own thoughts, or runs in old ruts, or ever crosses his tracks without reminding his hearers of it. His preaching is eminently Scriptural. All his discourses are drawn from the Word of God. We have heard him preach constantly for several years, and we have never listened to him without interest and instruction." Most successfully did he labor in New Orleans till, in the scourge of the yellow fever in 1878, he fell at his post, a victim of that disease.

After a short pastorate of J. O'B. Lowry, Rev. Sylvanus Landrum became pastor and labored till his death in this city. No man ever served the church more conscientiously or with greater success. He was succeeded by his son-in-law, B. W. Bussey, who served the church for a period.

On the coast country from New Orleans to Mobile practically the same conditions of destitution prevailed. Rev. O. D. Bowen, one of the most honored and best-posted ministers who ever lived in this section, gives a true account of the situation. He says:

It is befitting the occasion for me to mention some of the disadvantages of the work, but for which we would have made much greater progress. What I will say may be considered as referring especially to the work along our coast, but most of what I may say will apply to New Orleans as well. Some of the peculiar difficulties under which we labor are:

1. The population being composed largely of Roman Catholics, it is seldom that we have the pleasure of preaching the pure gospel to them, because they are taught by their priests that it is wrong and dangerous to attend the services of heretics, such as they consider Baptists and Protestants to be. Being bound by their religion to observe and do whatever is commanded them by those whom they believe hold the keys of the kingdom of heaven, they feel that were they to break over the restraints imposed upon them, they would imperil their souls, consequently it is seldom that one of them is able to tear away from the cords that bind him, and join a sect that he has been taught to believe rests under the opprobrium of sinful and damning heresy. Our accessions to the churches have not been from Catholic ranks except in a few instances.

2. The lax moral sentiment that is so prevalent among us, yields to the perpetration of many things which are contrary to the laws of God and the State, and forms a current of iniquitous practices which are inimical to the healthy growth of the churches around which the torrent rushes. Not to particularize to a great extent, I will refer to two of the most demoralizing, viz.: DRAM-DRINKING and SABBATH-BREAKING! The liquor men have the monopoly at most places and their influence, as such, is truly great; and at their houses where destruction is dealt out, gather most of the aged as well as the young men of our country, and spend their hard earnings for that which is hastening them onward to an eternal hell.

Sabbath-breaking is the rule rather than the exception at the various watering places which dot this beautiful Coast. The sin is augmented during the summer months by the great influx of visitors from the cities, who crowd our streets and esteem worldly pleasure as the chief concern of mortals here below. Now add to this the Sunday excursionists, and we have a spectacle that sickens the heart of any one who loves the ways of peace and holiness. It is depressing and disheartening to the people of God; and when the tide of transient visitors has subsided we are left in a desolate condition, and it takes some time to get to work again. The pastor's heart is always wrought up to its highest in its going out in anxiety for the welfare of his little flock, which at times appears to be discomfited with hope forlorn.

3. That part of our population not Roman Catholic is, with a few exceptions, a floating population. The industries of the country not being lucrative, and the unhealthy tone of society keeps up a fluctuating state of affairs. There is and has been no permanency of settlement with most of our people, and this will continue until the resources of the country are sufficiently developed, and the moral sentiment of the most of our citizens is changed for the better. It is hard to utilize what little Baptist material that comes among us because of the reasons stated.

4. The population of the Coast and of New Orleans is for the most part religious, but as to whether the majority of us possess the principles of true Christianity, I will hardly suggest, but will leave it to the consideration of whomsoever will. The reception into the various religious organizations of many who make no profession of regeneration of heart, has worked illy in recommending the religion of Christ to sinners who seem to be good judges of what a Christian's life ought to be, and its tendency is to bring discredit upon the fair name of Christianity, and to strengthen the sinner in his unbelief or infidelity. For let it be remembered that a great deal of Sabbath-breaking is done by professors of religion, and much of the liquor sold and drank, is sold and drank by those who profess the name of Christ in one way or another, to say nothing of gambling and gaming, and swearing, all of which is characteristic of those who walk according to the course of this world, and against which the wrath of God is revealed. (Bowen, Historical Sketches of the Work of Baptists on the Mississippi Sea Coast and in New Orleans, La.)

Under these conditions it was thought advisable to organize an association, the territory of which should include New Orleans, La., Mobile, Ala., and the inclusive territory of the Gulf Coast, in Mississippi. As this territory is vitally connected with Louisiana Baptists the organization of the Gulf Coast Association is recorded. The account of Rev. O. D. Bowen is here followed. He says: "The work of Brother J. B. Hamberlin, missionary of the Board of State Missions of the Mississippi State Convention has resulted in the organization of the churches situated between the cities of New Orleans, La., and Mobile, Ala., thereby filling up this vast destitution with active gospel churches, and placing the situation of affairs in such a shape as to call for the attention and consideration of the churches all along the line, as to the practicability and necessity of the union of them all

in the formation of a body that would strengthen and enliven, and advance the work of the Lord committed to their hands. To connect these portions of three states in forming a united front, was the subject that in the very nature of things called for serious thought on the part of those directly interested in a work in which all would feel a common interest. After mature thought on this important subject in which so much was involved, and a special visit by Brother Hamberlin to the churches, both in Mobile and New Orleans, on the subject, it culminated in an agreement on the part of the churches situated in Mobile and those adjacent thereto, New Orleans and the intervening coast, to assemble by delegation and put into execution what in the minds of many, was believed to be the very best step that could be taken for the furtherance of the gospel of the Kingdom of our Lord Jesus Christ. The churches in Mobile, and those contiguous to that city, that took part in the matter as before mentioned, belonged to the then existing Providence Association. In order to the consummation of the organization of a new association, it was agreed that a meeting be held in the city of Mobile, at the time of the annual session of the Providence Association, at which time and place a full understanding might be arrived at. Consequently, delegates or messengers from the churches in New Orleans and along the coast met with the association aforesaid for the purpose already stated. The Providence Association met in its twenty-second annual session at 10 o'clock A.M., May 26, 1877, with the St. Francis Street Baptist Church, Mobile, Ala., and was called to order by Elder Wm. Spence, the former moderator, Elder A. B. Couch, the former clerk being in his place. After some discussion as to the best method of incorporating the churches of New Orleans, La., and the intervening coast into one association with the churches of this body, the following resolution was offered and passed:

Resolved, That the Providence Association be, and is hereby, dissolved, for the purpose of forming a new association; whereupon the Providence Association was declared dissolved.

At 12 o'clock, immediately on the dissolution of said association, in the St. Francis street house of worship, Elder N. W.

Wilson, of New Orleans, was called to the chair, and Marion B. Richmond, of Scranton, was appointed secretary.

On motion the moderator appointed a committee on credentials. Said committee reported on churches and messengers. The names of the churches then represented in the formation of the new association were:

Union, Brook Cedron, Ocean Springs, Moss Point, Bay St. Louis, Biloxi, Shell Bank, Handsboro, Scranton, St. Francis Street, Broad Street, Palmetto Street churches of Mobile; and Coliseum Place and First Church of New Orleans. Fifteen were represented. (Bowen, Historical Sketches of the Work of Baptists on the Mississippi Sea Coast and in New Orleans, La.)

This association was called "The Gulf Coast." The result was that the New Orleans churches became members of the Mississippi Baptist State Convention. The Alabama churches after a short while retired from the association; but the relation of the New Orleans churches was continued for many years.

In the course of time it was recognized that New Orleans should have more assistance than Mississippi could afford to render; and that it was really the work of the Southern Baptist Convention to do the mission work in this city. Dr. T. J. Walne, the Secretary of Missions for Mississippi, brought the whole question before the Southern Baptist Convention in 1881. He was able to make to his convention, the following autumn, a most satisfactory statement. He said: "At a meeting of the Board held in Okolona, during the session of the convention, the corresponding secretary was instructed to bring before the Southern Baptist Convention the city of New Orleans as a great mission field for the Baptists. This was done by means of a memorial and a large outline map, showing the location and relations of New Orleans, both to the territory of the Southern Baptist Convention and to the great mission fields lying southwest and south of this country in Mexico, Central and South America and the West Indies.

"Your Board has the pleasure of stating that the memorial was most cordially received by the Convention, and such action taken as will, in our opinion, lead to most important results as relates to mission work in New Orleans.

"The Home Mission Board was instructed to put two or more missionaries in New Orleans at the earliest practicable moment. The Baptist press throughout the country has kept the subject before their readers. We believe, therefore, that the time is near at hand when mission work will be vigorously and successfully prosecuted in this Rome of America." (Minutes of the Mississippi Baptist State Convention, 1881, p. 28.)

The action of the Mississippi and Southern Baptist Conventions was thoroughly endorsed by the Louisiana Convention. (Minutes 1882, p. 26.)

Many mission stations were opened and Miss Minnie Alfred, Miss Cole, Miss Emma Gardner and Mrs. M. J. Nelson did acceptable service. The salary of the last named was paid by the Mississippi Board. The same board continued its assistance to many places in the Florida parishes, especially to Amite and Baton Rouge. A new mission was opened in January, 1882, on Valence Street in the way of a Sunday school. The seats were trunks and boxes; seven children assembled, and from this humble beginning two years later the Valence Street Church was organized.

As a result of the work of Mrs. Nelson in Carrollton, a mission was organized at Maple and Cherokee streets. Mrs. Haygood donated the lot to the Coliseum Place Church and Mrs. Nelson raised in Mississippi the money to build a small house. In 1898-9 a church of about thirty members was collected, the Rev. A. G. Moseley became pastor. The church removed its location to the present site on St. Charles. After several changes in the pastorate, Rev. W. H. Bringle became pastor in 1906 and served the church nearly ten years. The church is one of the strongest Baptist churches in the city, and has Dr. W. W. Hamilton as pastor.

The Baptists of New Orleans greatly appreciated the labors of the Mississippi Board. The New Orleans Missionary Union, in 1888, wrote a letter to the corresponding secretary of that board, Dr. John T. Christian, which not only gratefully acknowledges their obligation, but contains some important details. The letter is as follows: "At a recent meet-

ing of the New Orleans Baptist Missionary Union, the pastors of the three churches here were appointed a committee to express the appreciation of the Baptists in New Orleans for the work done by your Board in this city.

“When your first appropriations were made to New Orleans, April 1879, Coliseum Place Baptist Church was \$10,000 in debt. The First Baptist Church was homeless, rendered so by the necessity of surrendering their house of worship to their creditor whose mortgage, with interest accrued, was \$5,000. Brother W. H. Tucker of your state was supplying Coliseum Place Church, and Brother Morris C. Cole had been pastor of the First Baptist Church but three months —although he had been preaching for the church gratuitously for twenty-two months. Your appropriation of \$50.00 per month to the First Church, at the date named, encouraged him to devote his whole time to the flock and its interests. Brother Tucker subsequently was commissioned by your Board to work in the Sixth District; appropriations for his support were continued until he resigned, some months later.

“The impetus thus given to the cause here, which was augmented by your counsels, prayers and kindly words, more than by your appropriations, beneficent and indispensable as they were, sent a thrill of encouragement throughout the denomination which had long regarded the work here as almost hopeless.

“A decade has passed since you began to strengthen our hands and hearts. What has been the result? The \$10,000 debt of Coliseum Place Church has been paid. Services have been maintained without interruption, at an expense, including amounts raised for benevolent purposes and missions, of about \$4,000 annually—a sum total of \$50,000. The First Church is now happily domiciled in the building and on the property it was compelled to surrender; God having given it back to them. In this they now worship, ‘none daring to molest and make them afraid.’ Services have been maintained without interruption at an expense above the appropriations made to it for all purposes, of \$1,000 annually, an aggregate of \$15,000.

“Another and most blessed agency inaugurated by your Board was the commissioning and support of the missionaries —‘elect ladies,’ Miss Emma J. Gardner, now Mrs. Dr. Hackett, Mrs. Mattie J. Nelson, and Miss Maitee Cole. So effective and blessed had the work been of these consecrated women, the denomination has recognized it as of God, and is carrying it on through its organized board. When Miss Gardner retired Miss Minnie Alfred, of the First Church, was commissioned to fill the vacancy.

“The district to which your Board appointed Brother Tucker was entered in the winter of 1881-82 by the First Church, and the Valence Street Mission was organized. This mission has developed into a well organized church with Sunday and industrial schools, a beautiful and commodious church edifice; property valued at \$8,000, worth \$10,000. One of your own grand young men is its pastor.

“In Carrollton, one of the city’s most delightful and promising suburbs, Sister Nelson’s Mission is well established in a beautiful chapel, with comfortable furnishings valued at \$1,500.

“The Locust Street Mission is another outcome of the aggressive spirit developed. It was originally organized, and for years maintained by the brotherhood of Dr. Palmer’s church. Dr. Landrum purchased it from them for the Home Mission Board. The lot is leased for a term of years. Here live Sunday and industrial schools are maintained by the Coliseum Place Church, Sister Nelson having the latter in charge.

“In the Third District, or French part of the city, Miss Alfred has organized a mission with industrial school work as the main feature, which gives promise of usefulness. Let us recapitulate.

“In 1879, two churches—\$15,000 in debt, one pastor, one supply, two small Sunday schools, members discouraged, services only partially sustained.

“In 1888 three churches, no indebtedness, save \$1,000 for which the Home Board is responsible, three pastors, three mission stations, three women missionaries, five Sunday

schools, five industrial schools, \$74,500 raised and expended for the cause of the Redeemer.

“Last, the New Orleans Baptist Missionary Union has been organized ‘to promote Evangelical Christianity; to establish and sustain missions, Bible and industrial schools, hold gospel meetings, distribute the Holy Scriptures and religious literature.’ The best material in all the churches and missions are in this organization, which is accomplishing all that its projectors hoped. Surely we have reason to thank God, and take courage, for what has He not wrought?

“To your faith, counsels, gifts and kind words, which have encouraged and sustained us, are we first under God, to give credit for these blessed results. These results can only be conserved and the work enlarged, and our duty to Christ and lost men be met by larger investments of treasure, and the employment of more men and women. There is no place or time this side the second advent of our Lord, when we may stop endeavor, and withhold from the Lord’s treasury, his portion of the prosperity given us. To the Baptists of Mississippi, the great head of the church has given wondrous privilege and opportunity. That which has been accomplished by your help is an earnest example of what the Lord will do with, and through you in New Orleans. Your opportunity and privilege gauge your responsibility and accountability. Carrollton and Locust Street are calling for the help of another man to preach and administer the ordinances. A dozen other missions might be established, ought to be established at once. We bring the need with throbbing hearts and tearful eyes, and lay it before you. We shall not do so in vain.

“Those in whose judgment the denomination concurs, because of their experience and wisdom are counselling new associations and relations for the churches in New Orleans. It may be best to do their bidding, but whatever we may do we hasten to assure you and the great body you represent that we shall ever cherish in our hearts the deepest gratitude for your Christly sympathy and help given us.

“Since your Board was compelled to abridge its appropriations to the work in New Orleans, we have felt, and known, that you have increased your sympathies and prayers. The Home Mission Board, with its stronger arms and greater resources, took up the burden that had become too heavy for you, and is carrying forward the work grandly; not only in the city of New Orleans, but in the state. Allow nothing to stop the streams of consecrated treasure that rise in the churches of your state from flowing into the treasury of the Home Board.

“The work in New Orleans and Louisiana is but just begun. Its needs are so great they make those who realize them stagger, who have not been taught to count on God in poverty, and paucity of numbers and influence.

“Praying God’s richest blessings and guidance on the State Board, and Convention, and the churches of Mississippi. We are fraternally for the Union, the churches and for ourselves, your brethren in Christ Jesus.

“SIGNED—B. W. Bussey, pastor Coliseum Place Baptist Church; Morris C. Cole, pastor First Baptist Church; R. W. Merrill, pastor Valence Street Baptist Church.”

CHAPTER XII

THE PERIOD OF CONSOLIDATION

The Period of Disintegration—The Baptists Came From Many States—Reports of Sickness—Great Religious Destitution—Twenty-six Parishes Had No Baptist Preaching—Large Towns Without a Baptist Church—Natchitoches—Baton Rouge—Man Baptized In Jail—Lake Charles—Pineville and Alexandria—State Missions—Complaint of Bethlehem Association—The Grand Cane Church—Associations Aloof From the Convention—Associations Organized—Palestine—Big Creek—Newspapers—*The Baptist*—*The Southern Messenger*—*The Baptist Record*—*The Baptist Messenger*—W. S. Penick, Editor—*The Baptist Chronicle*—R. M. Boone—The Proposed *Southwestern Baptist*—Educational Questions—The Concord Institute—Keachie College—Mt. Lebanon University—Mississippi College—Unification—Coliseum Church and S. Landrum—Committee on Unification—Board Located at Shreveport—C. W. Tomkies Elected Secretary—The Evergreen Meeting—Unification Effected—Revival—The Favorable Report of the Board—J. T. Barrett, Secretary.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

—John Fawcett.

The history of the Baptists west of the river from 1876 to 1888 really covers two periods—that of disintegration and that of unification.

At first there was a tendency to disintegration. The North Louisiana Association had passed a resolution to sever all connections with the Louisiana State Convention, "all that is organic, corresponding or sympathetic." It adopted the *Baptist Record* as its organ. It was a great cause of sorrow to many persons. Dr. F. Courtney, and no one understood the situation better than he did, said the lack of unity was the reason the Baptists were not accomplishing more than they did. "I suppose it grows," says he "in a great measure, out of the fact that the Baptists of Louisiana, are generally emigrants from the older states, each one warmly attached to the plans of operation of his native state. The Georgia

Baptist thinks nothing right that is not after the model of that state, the South Carolina Baptist sees nothing good that does not conform to the usage of the Palmetto state, and the Virginia Baptist looks with distrust upon every practice which he did not see in his forefathers in the Old Dominion." The Louisiana Baptists had gone beyond their own bounds and endorsed a paper and college out of their own state. "My preference then," he continues, "would be to let things stand as they are, so far as the adoption of a male college and a paper is concerned and, in addition, the decided endorsement of Keachie Female College. Yet, if our brethren would come together in convention in such numbers as to be a representation of the Baptists of North Louisiana, and should propose an entirely different programme, I would unhesitatingly submit. I say North Louisiana, not because I would not rejoice to see the Baptists of the state united, but because I have small hopes of that desirable state of things for some time to come."

(*The Baptist Record*, March 28, 1878.)

Another reason for discouragement in Louisiana at this time was that there were many reports printed in the secular and religious papers that the state was very sickly. This came about in part through the severe epidemics of yellow fever; and in some instances of exaggerated accounts of sickness.

Dr. J. B. Gambrell, in the year 1881, took a trip up the Red River in a steamboat. He gives the following graphic description of his journey: "The second morning found us in the Red River. The stream took its name from the color of its water, which is of reddish tinge. The Red River lands are famous for their fertility, yet as an evidence of how man squanders the bounties of heaven, there is very little evidence of real prosperity to be seen along this route. The people seem, for the most part, as poor as our piney-woods farmers, and besides, lack many of the comforts common to the hill country. A gentleman aboard says it is whisky and its companion, laziness, that are blighting this fair land. This is but the old story over again. We see them putting off barrels of the 'beverage of hell,' two whisky drummers are aboard, and the people at the landings frequently come aboard, walk

up to the bar, often in rags, put down their money, and take a drink. Surely the demon of drink is the ringmaster of the nethermost pit.

“A steamboat is a queer world in itself. Everything is free and easy. People act as they feel disposed. The company is of all sorts. Below, on the freight deck, are the ‘roustabouts,’ mostly negroes, dressed any way, and some of them dressed scarcely at all. What a set they are; great muscular fellows, with just intelligence enough to be beasts of burden, and not much more. Over this brawny crew preside the cursing mates, who seem to think it would be unprofessional to speak to a ‘roustabout’ in a pleasant tone, or to unload freight without ‘cursing.’ How shall these people be reached by the gospel? Above are the higher officers of the boat, always polite; the table servants, cleanly dressed; the bar tender (what shall we say of him?), and the passengers. Among the passengers are ministers of the gospel (we had the Episcopal Bishop of Louisiana with us), pious and elegant ladies, gentlemen of business, frolicsome sons of Bacchus, who leave home to drink and commit nameless crimes against social order. Then there are the smiling, professional gamblers, who lie in wait to deceive, and prey upon the traveling public. And lastly there may be seen profusely dressed and painted women, with their smirks and smiles, and brazen faces, luring the unwary on till their feet take hold on hell, and they return not to the ways of peace. Each sort pursue their course, and all with a freedom unknown elsewhere.”
(*The Baptist Record*, July 21, 1881.)

Whether real or fancied, all of these accounts had their effect, and deterred many good people from settling in the state.

In the entire state there were, perhaps, only four churches, Shreveport, two in New Orleans and Bayou Rouge Church at Evergreen, which had preaching every Sunday. The most of the churches were in the country, among small farmers, and a few of the town churches had preaching twice a month. Even so large a place as Monroe had preaching only twice a month. Someone called a Baptist preacher in Alexandria

a curiosity. W. M. Reese, of Mt. Lebanon College, who was thoroughly conversant with the situation said: "More than half of Louisiana is without Baptist preaching; whole parishes and many important and growing towns without a Baptist church or a missionary or teacher, while many of our churches are pastorless and need help to sustain a preacher. Thus, at our very doors, souls are perishing for the lack of knowledge, and Romanism and every other 'ism' find in our midst congenial homes and willing votaries. The Macedonian cry comes up from all over our state: 'Come over and help us'." (*The Baptist Record*, January 28, 1886.)

Rev. R. M. Boone, editor of *The Baptist Chronicle*, is even more specific in his survey. "There are, as far as can be ascertained," said he, "at least twenty-six parishes, if not more, that are without a Baptist church or preacher. Quite a number of others have churches, but they are barely existing. There is a small church in Concordia, one in Point Coupee and one in Acadia. The latter has only about eleven members. If these parishes where they have only a small, struggling church were included, the number would exceed thirty. But we have selected twenty-six out of the fifty-nine parishes that are *wholly* destitute of a church or preaching. These twenty-six parishes have a population of 271,831." (*The Baptist Chronicle*, January 17, 1889.)

"How it moves upon one's feelings to pass through a rich, beautiful country of over 200 miles in extent, where cathedrals and church spires are visible on every hand and none dedicated to the cause we so much love; pass through villages and towns of 500 to 1,500 people and none to greet us as a brother or fellow laborer. Could a foreign land be different? Yet this is what a Baptist must experience when he leaves New Orleans by boat or train. There is not a Baptist church on the west bank of the Mississippi from its mouth up through Louisiana into Arkansas. From the mouth of the Red, including the territory lying between the Mississippi and Atchafalaya rivers on down to the gulf, at least one-fourth of the state, there is but one Baptist church and one preacher, and that in the extreme northern end. . . . The other portion of this ter-

ritory on down the Mississippi and Teche is the wealthiest portion of our state, for in this region the sugar cane flourishes in the greatest abundance, and men live in the luxury of the ante-bellum days. . . . The Baptists of Louisiana are as ignorant of this field as they are of China or Africa, and doing so little to supply its destitution." (*The Baptist Chronicle*, March 1, 1888.)

In many of the larger towns of North Louisiana there were no churches of the Baptist faith. Indeed, this was true of whole parishes in the state. Baptist preaching was a novelty that attracted wide attention. The founding of the church at Natchitoches is a case in point. A successful meeting was held there by V. G. Cunningham and Evangelist W. C. Friley. The last named was acting as state mission secretary and evangelist. He had given up his churches at Monroe and Trenton for this work. Cunningham had made great sacrifices for the work there, giving up all of his private means, and not only deprived himself of the luxuries but many of the necessities of life as well. The baptism in the river created excitement. The local paper gives a vivid account of the happenings incident to that occasion. When the time became known the streets were soon filled with people wending their way to the designated place. When the hour arrived, the shelving bank and knoll and plateau in front of the deep pool, the high bluff bank, overlooking the scene on both banks of the river; the adjacent houses; the sand bar opposite, were crowded with people of all creeds and colors. In fact, almost the entire population of Natchitoches was present. Most certainly this reporter has never seen so many of its citizens, white and colored, assembled together. (*Natchitoches Vindicator*.) Such a scene was never before witnessed in ancient Natchitoches.

More than forty years had passed since the Mississippi Association had felt impressed to occupy Baton Rouge. A good but old and eccentric brother was sent there as a missionary. He had been useful in his neighborhood but was not fitted by education or otherwise for that important field. The meeting was to be held in a room belonging to Gen. Philomen Thomas. It was thought at first that the preacher

had not arrived, but he announced in a loud, shrill voice that he had arrived. After the usual tedious introductory services he said that he was a plain 'unlearned' piney-woods preacher. "Would to God," said he, "I was whetted with a Grecian file, that I might preach the unsearchable riches of the gospel to this dying people." Long afterwards when a Baptist was mentioned he was called a "Grecian file." Other attempts had been made to establish a church here. W. E. Tynes preached there in 1874. As late as 1877 there were here only 23 members, 20 of whom were women. The town had grown to more than 6,000; and now the church was appealing to the Mississippi Board for assistance. Rev. L. S. Piker became pastor and built the small house which the church so long occupied before its present commodious building was erected.

The church at Lake Charles had just been founded by A. P. Scofield. It was regarded as one of the most flourishing towns in Southwestern Louisiana and its population was rapidly increasing. Assistance was rendered to the church in the building of their house of worship and likewise an appropriation for missionary work in the destitute field around the city. It was hoped that it would become a great center of influence in the coast country of the state.

About the year 1859, or 1860, a church was organized at Alexandria; but by the end of the Civil War it had become extinct. I. P. Trotter was appointed as a missionary to Pineville and Alexandria at a salary of fifty dollars a month. He began work there November 1, 1882. A little church was organized at Pineville called the Alexandria-Pineville Church. A Sunday school was likewise organized and the outlook was reported as favorable. The great need of this church and of Opelousas was a house of worship. These were regarded as important centers of influence.

There were many interesting things which happened to these faithful missionaries. Rev. G. W. Hartsfield was at the Coushatta Church to assist in the ordination of a minister. There was in jail a man condemned to hang on account of murder. The man made a profession of faith and after much caution was received into the fellowship of the church. "On

Tuesday, March 25, 1884," says Elder Hartsfield, "at 8 o'clock, in the presence of a crowd of people, and within the prison walls, I baptized the condemned man upon a profession of his faith in Christ, and by the authority of the Coushatta church. We sang praises to God and read the account of the baptism of the jailer before administering the ordinance." (*The Baptist Record*, April 10, 1884.)

Under the wise leadership of W. C. Friley, G. W. Hartsfield and other devoted missionaries, State Missions began to prosper and the work went forward. There were some who thought the Board was spending too much money and that the per cent for collections was too high. This complaint was voiced by the Bethlehem Association in its session October 18, 1879, and they sent up a memorial to the Convention asking that body "to adopt a more economical plan for raising money." The Convention at its next session made the following wise answer:

We respectfully submit that the plan suggested by our brethren of the Bethlehem Association was the only plan applied to our missionary work by this body from its organization up to 1877, and that it was not marked by signal success. The present plan of paid agencies was inaugurated to arouse a missionary spirit among the churches; and more actual missionary work has been done since its adoption than in any previous years in the same length of time. (Minutes of State Convention, 1880, p. 30.)

The death of Dr. William E. Paxton, January 7, 1883, at Fort Smith, Arkansas, was keenly felt throughout the state. Born in Little Rock, June 23, 1825, he was educated in Georgetown, Kentucky. From 1853 to 1877, a period of twenty-four years, he was intimately associated with every interest that tended to the advancement of the Master's cause in Louisiana. As a lawyer, soldier, teacher, editor and preacher he filled a large place.

There were difficulties of many kinds surmounted. A typical instance is given by Dr. F. Courtney in his effort to organize the Grand Cane Church, in 1884. "We were confronted with a difficulty," says he, "which gave us a little trouble. Three of the proposed constituents of the new church were merchants and sold intoxicating liquors by the bottle. This was so objectionable to our ministry that we could not get the usual presbytery. Believing as I did that I could very

soon induce these brethren to abandon the sale of liquor, I determined to proceed with the organization and so, with the assistance of Brother C. G. Jackson, a deacon of Hazelwood Church, I proceeded to constitute Grand Cane Church of nine members at the time above named. The result has proven that I was correct in my judgment about getting rid of the liquor traffic. Having an organized church, we of course needed a house of worship. This seemed to be a herculean task for we were few in number and poor in purse. But the work had to be done and we went to work with a will." (*The Baptist Chronicle*, December 13, 1894.) This is only one of many difficulties that these heroic men had to face.

Some of the associations held aloof from the Convention and the organized work. Rev. Thomas J. Humble, the grandson of the honored Henry Humble, who was an early minister in this section, gives a graphic account of the conditions in this section in 1885. He says: "The old adage, I think, is a true one: 'If children are trained well at home, they will act right abroad.' Just so with church members. The church is the Christian's home, while sojourning here, and the place for training and receiving impressions by which he is moulded for usefulness in the Master's vineyard. For the want of that peculiar love for our home which would be exemplified in our united attachment in giving such manifest evidences, as nothing will do but a whole heart, mind and strength, we are cold and divided about outside arrangements over which the church has no control, being made powerless by the higher estimate of unrecognized ways of doing abroad what should be done at home.

"So, under the prevailing sentiment which now exists in the Ouachita Association, which has doubtless been brought about principally by the lack of duty on the part of pastors in relying with the simplicity of a child on the truth as it is in Jesus, the churches are almost lifeless—not supporting their pastors, nor their pastors, as a general thing, teaching them that it is their imperative duty to do it, much less aiding the destitution elsewhere."

Notwithstanding the hardships of the times the progress of the Baptists prevailed. There were several associations organized. The Palestine Association was organized in 1871. It is located in Ouachita, Caldwell, and Jackson parishes. In 1885 it had eleven churches, a membership of about five hundred, and did not co-operate with the State Convention.

The Big Creek Association was organized in a church of the same name in Grant Parish, December 29, 1871: The first clerk was Rev. G. W. Scarborough, father of Rev. L. R. Scarborough, president of the Southwestern Theological Seminary. The latter was born in Colfax, La. The Rev. W. D. Young was a faithful preacher of this association for more than fifteen years. The Rev. J. C. Hale was moderator for fifteen years, and was the father-in-law of Rev. P. W. Lofton, the useful pastor at Bernice. This association adopted the "articles of faith and powers of an association" as published by the Ouachita.

There was a lack of a newspaper to exploit denominational interests. J. L. Furman had indeed published the *Southern Messenger* in New Orleans, in 1876, but it was soon discontinued. On account of their fewness in numbers and want of unification, the Baptists of Louisiana adopted newspapers outside of the state as their organs, first *The Baptist*, at Memphis, Tenn., and then *The Baptist Record*, Jackson, Miss. However, excellent as these newspapers were, they did not and could not meet the demand of the Louisiana Baptists. Their very weakness demanded a good newspaper.

The first real point of unification came with the establishment of *The Baptist Messenger*. Rev. S. C. Lee began the publication of *The Baptist Messenger* at Farmersville, in 1879, and it was afterwards published by D. F. Head. The paper presented a most creditable appearance from the initial number. The following was the salutatory:

With this, the first issue of *The Baptist Messenger*, we introduce ourselves to the public.

Being fully aware of the responsibility of the position we are assuming, we will simply do the best we can, relying upon a generous people to make due allowance for all the errors we may make. Reader, the success of *The Baptist Messenger* depends largely upon you; will you give it your support?

We are satisfied that if our friends throughout the state will give us their support that we will give them a readable paper. Our object is to

promote the interest of the church, and unless our friends come to our assistance we will feel that all of our labors in the Lord's cause have been spent in vain.

We earnestly solicit the support of all, and more especially from those of our Baptist brethren.

Before concluding this salutatory, I feel that it is my duty to thank Capt. J. M. Rabun for the magnanimous spirit and generosity which he has exhibited towards me in promoting the interest of *The Baptist Messenger*.

For three and one-half years it continued as the organ of Louisiana Baptists, and then its list of subscribers was turned over to *The Baptist Record*. This transfer gave no real satisfaction to any one. The Louisiana Baptists felt that Clinton, Miss., was too remote for usefulness and that the connection was not sufficiently vital; and that in reality there was no means by which the work of Louisiana Baptists could be brought before its own constituency. *The Baptist Record* likewise felt the justice of these statements. The removal of the *Record* to New Orleans was seriously agitated. There were two difficulties encountered. The first was, if the removal took place the probability was that a new paper would be started in Mississippi; and the second was not less difficult, for New Orleans was not a part of the territory of the Louisiana Baptist State Convention. It was therefore doubtful if the paper in New Orleans would serve either party. *The Baptist Record* remained at Clinton.

The Louisiana Baptists took a new step in the paper question at Shreveport in July, 1885. Rev. W. S. Penick had just become pastor of that important church, succeeding Dr. J. A. Hackett, who had long been pastor. Dr. Penick was made editor and at once assumed his position. It was thought the 18,000 Baptists of Louisiana could not support a state paper; but it was fully stated that the situation was not satisfactory. At best the arrangement was only temporary. The Convention had passed the following report:

Your Committee regard such a paper as indispensable to all the interests of the Convention. They do not think it best to suggest the details of such a publication, but would suggest that the Executive Board of the Convention be empowered to start such a paper upon such plan as that Board in its wisdom may think best; only providing that the Convention is not hereby to be pecuniarily involved or responsible.

Until such paper is published they recommend that *The Baptist Record* be continued as the organ of the Convention. All of which is respectfully submitted.

The matter having been referred to the executive board, a proposition was received from Dr. J. B. Gambrell, editor of *The Baptist Record*, to the following effect:

If the Executive Committee will select a man to be Associate Editor, whose duty it will be to write up from week to week Louisiana interests, I will accept him and I will give to your mission board 25 per cent of all the subscriptions collected by your secretary on the field. (Minutes of the Board, July 13, 1885.)

This proposition was accepted and an editor appointed as before stated. The contract was finally modified so that all subscriptions yielded 25 per cent to the Board.

About the first item of importance to come before the Convention next year, at Rocky Springs, was a paper for Louisiana Baptists. A very able committee was appointed to consider the matter and make a report, namely John Young, Eugene Miller, J. H. Cunningham, J. P. Everett, G. O. Thatcher, J. A. Walker, R. R. Riggs, T. J. Mangum and D. F. Head. After mature consideration the following report was adopted:

1. We find that there is a great demand for a paper *now*. There is a determination among some of our people to have a paper, an organ or medium of communication published within the limits of our own State.

2. We believe that a paper as a private enterprise, meeting the demands of our denomination and having the active co-operation of all Baptists in this State can be made a success.

3. After carefully canvassing the question of place for publication, we believe that Shreveport is the most suitable.

We therefore nominate Rev. W. C. Friley as editor of the paper; that he make it his own private enterprise as to the financial proprietorship, choosing his own publishers and associates, and that the paper be located in the city of Shreveport, La.

Resolved, By this Convention that we hereby pledge ourselves to work prayerfully, energetically and constantly for such a paper published as we have indicated.

The Baptist Chronicle was thus launched. W. C. Friley was elected editor, but accepted work in Texas and Dr. Penick edited the paper and conducted the enterprise. The next year this paper became the official organ of the Convention. Thus after a discussion extending through years this tedious and vexed question was settled in favor of the unification of the Baptists of Louisiana. January 1, 1888, Rev. R. M. Boone became editor. Under the system of private ownership no adequate arrangement was made for the sup-

port of the editor and the paper. Nevertheless this burden was recognized. The following curious resolution was passed by the Executive Board of the Convention, September 12, 1888:

It was agreed, that in consideration of the use which this board has made of the columns of *The Baptist Chronicle* and the fact that it has been so kindly tendered us and recognizing the necessity of substantial aid for the paper, to pay Rev. R. M. Boone one hundred dollars for printing done to date, and that he be appointed to labor as missionary at a salary of \$50.00 per month, said appointment to continue for two months commencing from this date.

The question of establishing a new newspaper in New Orleans to be called the *Southwestern Baptist* came upon the boards in 1892. The movement originated with Dr. J. B. Gambrell and Dr. T. J. Walne, of Mississippi. There were many in Louisiana who favored the enterprise. A conference to consider the question was called at Shreveport. Much discussion was elicited and it developed that there was no unanimity on the founding of a new paper. About this time Dr. Gambrell became president of Mercer University and the agitation ceased.

The maintenance of a Baptist newspaper in Louisiana has always been accompanied with a struggle. Rev. D. F. Head, who was intimately associated with the enterprise, gives the following testimony:

In the recollections of the writer the conflict has been severe to carry a denominational paper for Louisiana Baptists. When a lad I set type after Dr. Courtney's manuscript on the old *Louisiana Baptist*. That paper went down but the fight was partially victorious. The ground was cleared, and good planting done, principles were instilled, and a better way was made in after years for *The Baptist Messenger*. Under the Christly leadership of the beloved S. C. Lee, *The Messenger* enlarged the field and accomplished a vast deal for the cause. It passed into the hands of the writer, and after severe storm of afflictions *The Baptist Messenger* was no more.

Advance, however, was made, the field more enlarged and a greater demand was created for a paper. *The Baptist Chronicle* was set on foot in our Baptist State Convention, at Rocky Springs, in the year 1886. The writer labored with the committee of nine, drafted the Report, adopted by the Committee and accepted by the Convention, thereby establishing a paper and located it at Shreveport.

Since then, Louisiana Baptists have been valorous for their Banner. *The Chronicle* increased in stature and passed into the hands of the present editor, R. M. Boone. He bore up the colors, and thus far has led the engagement. (*The Baptist Chronicle*, August 18, 1892.)

At all times the educational question was acute. There was no well defined line of action. It often happened that action was taken on impulse rather than on a mature and well thought out plan. The tendency was more to division than the unity of purpose. There were a number of schools seeking patronage; and none of them sufficiently sustained to produce the best service to the denomination.

The Concord Institute was the result of collections raised in the centennial of 1876 to the amount of \$14,000.00. It was located at Shiloh, Union Parish, with W. H. Head as principal. It was located in the midst of an intelligent and prosperous community and attained a high degree of efficiency. Unfortunately on March 18, 1884 the buildings of the institute were destroyed by fire. It was a total loss, as there was no insurance.

Keachie College was much on the mind and heart of the brotherhood. It was made the State Baptist College by the Convention in its meeting at Evergreen July, 1882. The property was, however, on account of some technicalities, not transferred. The school thus remained under the auspices of the Grand Cane Association. The school had a chequered career. At one time there was trouble with the president, T. N. Coleman, who was excluded by the Keachie Church; at another time a false report was started that the college was erecting a building on the site of a cemetery. Even the State Convention went so far, in 1887, as to say that the Keachie and Mt. Lebanon schools were "in no way under the direct control of the Baptists of the state," but they were commended. (Minutes, 12.) Keachie College prospered at times and was well sustained; at other times it suffered sad reverses. The financial struggle was fierce; but the school lived on and did much heroic service.

The Mount Lebanon University was not under denominational control; but was conducted by its trustees as a Baptist school. It met with much sympathy and patronage among the Baptists. There were some unfortunate misunderstandings. Fire at one time destroyed the buildings, but they were rebuilt better than ever.

Mississippi College continued its connection with the Convention until it failed to recommend it. The settlement of the entire school question, however, was in the future.

For a long time it had been felt that unity of purpose was necessary for the advancement of the cause in the state. There were signs of encouragement. Already the Coliseum Church in New Orleans was represented in the Convention; and the pastor, Sylvanus Landrum, took an active part in the activities of the body. Dr. Gambrell knew Dr. Landrum well and was in close contact with him at this time, and understood all the inner workings of unification. He said of him: "It was our privilege to know Brother Landrum well, and no one could know him well without loving him well. We often took counsel of him on matters of moment, and never have we met a man in whose judgment we could repose greater confidence. To an unusual degree, he had that wisdom that cometh down from above. He was pre-eminently wise in counsel, never appearing to have any pet notions, always seeking the best things, ready to yield to the views of others, even when they did not seem best to him, but never giving way to prejudice in himself or those about him." (*The Baptist Record*, November 25, 1886.) With Dr. Landrum working for unification on the east side of the river, and W. S. Penick, J. P. Everett and others on the west side, unification was assured. Upon motion of Dr. Landrum at the Shreveport meeting, 1885, a committee had been appointed to consider the following important subject: "The Present Condition and Future Plans for Promoting the Work of the Convention." The following representative committee was appointed: S. Landrum, J. P. Everett, W. H. McGee, F. Courtney, S. T. Cobb, J. W. Melton, G. W. Bolton, A. P. Scofield, C. W. Tomkies, W. S. Penick, John Ewell, W. C. Friley. (Minutes Louisiana State Convention, 1885, p. 7.)

The committee made the following report:

In reference to the present condition of our work in the State, it is manifest that the results are not satisfactory. We are doing far too little to meet the frightful religious destitution of the State. It is time to inquire whether we may not find better methods and bring to bear the power of a less complicated and better organization. Your Committee recommend that in lieu of the four boards located in different parts of the State, viz.: "Board of Do-

mestic Missions, Board of Education, Sunday School Board and Board of Foreign Missions," there be nominated and appointed one Executive Board, or more, to take charge of the work of the Convention and especially of that which has been heretofore committed to the four boards mentioned already. Also that this Executive Board be located in Shreveport with members in each Association represented in the Convention, but that seven members of the Board shall be in or near the city of Shreveport, five of whom shall constitute a quorum of the Board. Also that this Executive Board shall employ an efficient Corresponding Secretary who shall devote his whole time to carry out the great objects of the Convention; that he shall open accounts with the several objects, and pay over the funds to the Treasurer as they may be designated. We suggest that it will be expected of the Executive Board that they will attempt to secure at least one collection for each of the objects from each church annually, and that they will use the power of the press in distributing circulars, tracts, or a paper issued periodically, *provided*, that no debt upon the Convention be incurred, or funds of the Convention expended by such periodical. This change gives instead of four boards, with full machinery, one board. In lieu of four paid agents, necessary to fullest efficiency, one paid agent. It unifies and economizes. We believe also that all the work of the Convention will be more steadily and efficiently promoted.

The report, after suitable discussion, was unanimously adopted. This was a great forward movement. There was to be only one board and one agency. Shreveport was chosen as the location of the Board, and Dr. Penick was made president. "All thoughtful persons," says the president, "saw that the tendency of the old system was to excite an irregular, feverish, spasmodic benevolence in the memberships of our churches. Under the special high-pressure pleading of earnest but partial agents at our associations and conventions, money was obtained from and pledges made by a few of the leading men who happened to be in attendance, while the great masses of the membership of our churches were left uninfluenced and, of course, gave nothing. Under the Central Board, there will be no temptation to such high-pressure measures, and the constant aim will be to reach, inform and educate each individual Christian in every church, and thus secure regular and systematic contributions to all our missionary and educational enterprises from all the churches."

(*The Baptist Record*, July 23, 1885.)

The drift was now toward unification. This was greatly assisted by the election, August 4, 1885, of Rev. C. W. Tomkies as Missionary Secretary at a salary of \$1,200 a year and expenses. The brotherhood everywhere spoke a

good word for him; and the associations heartily supported the consolidated work.

The Convention, through W. S. Penick, had passed the following resolutions looking toward unification:

Whereas, The unity of the Baptists of Louisiana is eminently desirable, and we believe cannot be attained while other societies and organizations are sending its missionaries into our midst, and while many of our churches are co-operating with associations and conventions outside of the State; and

Whereas, we believe the time has come when this unity is practicable.

Resolved, first, That we earnestly and fraternally urge upon all of the Baptist churches within our State limits the importance of this move in view of its necessity in order to secure a wider and more rapid development of our denominational interests in the State.

Resolved, second, That to this end we instruct our Executive Board to enter into correspondence with the Home Mission Board of the Southern Baptist Convention insisting upon a plan of co-operation in missionary work in this State, so that all of the funds contributed by that Board, and that all of the missionary operations in this State shall have their approval.

Resolved, third, that our Recording Secretary be instructed to furnish the Corresponding Secretary of the Home Mission Board with a copy of this preamble and resolutions. (Convention Minutes, 1885, p. 28.)

Great things were expected from the Evergreen meeting of the Convention, in 1888, on the lines of unification. "We will have perhaps," says Rev. G. M. Harrell, "the largest convention in Evergreen that we have ever had. The brethren from North Louisiana are going as usual, and the brethren from South Louisiana will certainly be there. We expect all of the New Orleans churches to unite with us then, and for one time we will have all of Louisiana united in one convention for the advancement of our Master's kingdom. It will be good to be there." (*The Baptist Chronicle*, June 14, 1888.)

There was no disappointment in the programme. The unification of the Baptists of Louisiana was an accomplished fact. The churches east of the river made application for admittance to membership and were accepted.

Almost instantly there was a great revival throughout the state. "There is in progress in Louisiana," writes one conversant with the situation, "an almost universal revival. From one end of the state to the other come the news of conversions, the results of meetings held in almost every section of the state. The field has certainly been white for years, and the cause has suffered much in the past because the laborers were few.

"Churches send us word that they have had meetings such as they never had before. Scores are added to the people of God—old men and women, people of middle age, boys and girls—every class has its representatives enjoying this great outpouring of the blessings of God. Every mail brings tidings of new success in some field, and of great increase in some church, and it is to be doubted that if in all the history of Louisiana there ever was such a season of revival among the church or of conversion among sinners. Our work is encouraged, and our churches feel the great responsibility resting on them to keep this grand work in progress, for there are yet numbers of localities in which the word has not been preached, and thousands of homes in which a Bible never entered." (*The Baptist Chronicle*, Sept. 13, 1888.)

For the first time the board, through Secretary Tomkies, was able to make a satisfactory report of proper adjustments of missionary work. The following very interesting account occurs:

HOME BOARD

It is with more than usual pleasure that we now announce that a clear and explicit understanding has been reached between your Executive Board and the Home Board of the Southern Baptist Convention relative to the question of co-operation. By the agreement entered into, the State outside of New Orleans is to receive assistance to the extent of two thousand dollars. And further it is now settled that for the future all work in the city of New Orleans will be placed in the hands and be subject to the control of your Board. This understanding is not designed to diminish in the least the amount appropriated to work in New Orleans, but rather to increase it. The legitimate effect of all this will be to unite all the Baptists in the State as they have never been before on the subject of missions, which should be paramount to all others. Great benefits are expected to result from this union to all concerned.

NEW ORLEANS AND BATON ROUGE

New Orleans is the great entryport of the South and Southwest. One has only to walk the streets of the Crescent City with a population of over one hundred and twenty thousand to be impressed with it as a vast mission field. The Coliseum is the only self-sustaining Baptist church in this great metropolis. The First and Valence Street are mission churches, struggling heroically in the midst of the surrounding darkness and wickedness to maintain a pure testimony. Just now a man is wanted for Locust street and Carrollton, for whose support the New Orleans Missionary Union has appropriated two hundred dollars. The time has arrived when this Convention should unite with the Baptists of the city in sustaining this missionary. It is our conviction that the time has arrived when the work should be pressed with vigor and determination.

Baton Rouge, the third city in population in the State, has for the first time received aid from your Board. From the fact that it is the State Capital, and the seat of the University as well as the center of a large population, it deserves liberal assistance at our hands. It is the intention of the Board, with the assistance of our Mississippi brethren who have ever been true yoke-fellows and noble co-workers, to support a strong man in this city, though he has not as yet been secured. For the present, however, Rev. J. B. Solomon, D.D., is doing efficient work as a supply. (Minutes State Convention, 1888, p. 9.)

After four years of successful work Secretary Tomkies retired to become president of Keachie College. His resignation was accepted with unfeigned regret. He had infused new interest and revolutionized state missions, effected an efficient organization and stimulated liberality. The executive board, in accepting his resignation, enumerated a number of things which had made for the progress of state missions: The increased harmony and liberality of the churches, the establishing of missions in important centers; the addition to our ministerial force of several efficient consecrated men, the sympathy, co-operation and valuable aid of the Home Board and the assistance of the American Baptist Publication Society, are due under God to his able and discreet administration. (Minutes, July 30, 1889.) He was succeeded by Rev. J. T. Barrett, who filled out his unexpired term, which completed five years of operation under the new organization of the board. It is interesting to note the rapid advance of the work of missions under the new plan as exhibited in the table given below:

	1886	1887	1888	1889	1890
No. Missionaries	6	15	23	25	32
Houses built		1	36	8	10
S. Schools organized	18	.....		36	55
Churches organized	6	.....		16	.....
Total Accessions	459	786	721		506
State Missions	\$1,950.33	\$4,352.10	\$6,013.05	\$ 7,280.15	\$11,617.85
Foreign Missions	1,033.91	1,236.88	1,738.12	2,232.45	2,526.77
Home Missions	14.25	.....		222.45	582.62
Church Building	347.45	146.80	.....	106.75	.....
S. S. and Colportage			48.30	.....	.....
Ministerial Education	213.25	311.75	448.10	472.45	.....
Bible Work		9.55	57.05	19.90	.....

Home Expenses .....	.....	.....	896.38	1,824.00
Salaries collected by Missionaries .....	.....	.....	1,063.80	2,567.55
Amounts expended in the field for church building .....	.....	.....	4,885.85	6,164.00
<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
Total	\$3,559.19	\$6,057.08	\$8,662.58	\$16,283.80
(Minutes State Convention, 1890, p. 13.)				\$22,214.14

CHAPTER XIII

A TIME OF DEPRESSION AND OF HEROIC SERVICE

Judge William H. Jack—The Louisiana Lottery—Gov. Nicholls—*The New Delta*—Dr. Palmer—The Action of the Convention—The Defeat of the Lottery—J. T. Barrett, Secretary—A Survey of the Destitution—The Number of Churches—Sunday Schools—The Low Price of Cotton—E. O. Ware, Secretary—The Purser Brothers in New Orleans—A Training School for New Orleans—The Magee's Creek Association—The Carey Association—The Liberty Association—Negro Baptists—Franklin Courtney—Green W. Hartsfield—The Death of John O'Quin—Dallas F. Head and D. I. Purser—The Chapel Car "Evangel"—The Whitsitt Controversy—Discouragements.

Popular forms of government are possible only when individual men can govern their own lives on moral principles, and when duty is of more importance than pleasure, and justice than material expediency.—*J. A. Froude.*

The Hon. William H. Jack served the Louisiana Baptist Convention as moderator continuously for eleven years. He was elected the last time at Mansfield, in 1891. He was an eminent and successful lawyer and held high legislative positions. Frequently he preached with power and often assisted in protracted meetings. He was a great stay in these years of weakness which tried men's souls.

One of the most tremendous struggles ever known in Louisiana was over the renewing of the charter of the Louisiana Lottery Company. Never in all of its history, varied and exciting as it has been at times, has a contest been known so exciting as stirred the state from 1890 to 1894.

On the one hand were the lottery gamblers, grown rich with their nefarious business; and every man that they could purchase. On the other hand were arrayed all who opposed gambling in any shape or form. One can hardly dream of the degradation to which the Lottery brought the city and country. It brought discredit on the name of some of the foremost citizens of the nation. It debauched politics and disgraced religion and morals. Money that was intended

for food was purloined by servants and children and turned into the Lottery. An eye witness has given the following testimony:

The facts in regard to this Lottery and its personnel, no matter how indirectly put, will seem to be harshly said. To a stranger the "daily drawing" with the "policy" playing, in one hundred and eight special local offices, has a look compared with which the rest of the business is divine. It is hard to speak disrespectfully of any charity, but every local shop I entered breathed the atmospheric ooze of a pawnshop, and almost every customer I saw was a fit object of charity. Some showed a tremor of excitement in asking for their favorite number or combination. The best-dressed customer I saw was a widow in her weeds, her hat having the shape of a sun-bonnet. Children are sent for tickets, sometimes in the suburbs for a long distance.

In the daily drawing, held at 4 P. M., the chances are absurdly slight for the players, and all the delusions of ignorance and fatuity are at work. On the streets may be seen trained parrakeets that for five cents will pick out a winning number. A famous play is the "washerwoman's gig," 4-11-44. On the two days preceding the primary election, it so happened that approximations to that "gig," such as 3-11-44 and 4-11-54, were drawn, a coincidence which excited comment. Inveterate players stop children in the streets and ask their age; they consult voodoo doctors; if they see a stray dog, they play 6; a drunken man counts 14, and a dead woman 59; an exposed leg plays the mystic number 11; and to dream of a fish is a reminder to play 13. Such nonsense as this takes the place of ideas of thrift and industry with a steadily growing part of the population, as the diminishing returns of the savings-banks sufficiently prove. (Buel, C. C., *The Degradation of a State*. *The Century Magazine*, February, 1892, p. 620.)

The Louisiana Lottery originated in the dark days of reconstruction. Its charter was obtained on August 11, 1868 (Act 25 of 1868, p. 24); and the grant was for a period of twenty-five years from January 1, 1869. The charter was obtained by corruption and bribery. So decided the Supreme Court (40, *Louisiana Annotated Reports*, 560); and a judge of the United States Circuit Court (*Henry Daponte v. Louisiana Lottery Company et al*). This charter was abrogated by the Legislature in 1879; but through various devices the lottery was embedded in the Constitution of the State for twenty-five years. After this period the lottery was to be abolished.

In the spring of 1890 notice was given by its managers through the newspapers that an application would be made for a renewal of the charter of twenty-five years. The Legislature met May 12, 1890. A bill to sustain the lottery was finally passed through the House after being introduced three times. The circumstances of the passing of the bill

were most exciting. First one member was taken sick and could not attend; then another was stricken with paralysis as he arose in his seat to vote for the measure; and finally it was passed amid the most violent storm which ever swept over Baton Rouge; and just as the member who introduced the bill gave his vote the state house was struck by lightning, extinguishing all the electric lights in the building. After long delay it passed the Senate and was sent to Governor Francis T. Nicholls for approval.

At the opening of the Legislature Governor Nicholls had thoroughly denounced the measure and advised against its passage. As soon as it reached him he vetoed in a ringing message. In it he said: "I will never permit one of my hands to assist in destroying what the other has sacrificed in endeavoring to uphold the honor of my state. Should I affix my signature to this bill I should indeed be ashamed to let my left hand know what my right hand had done." The allusion will be appreciated when it is known that Gov. Nicholls had lost his left hand in the battle of Chancellorsville while commanding a Confederate brigade.

One vote was needed in the Senate to pass the measure over the governor's veto. One of the lottery senators was dangerously ill. It was proposed to take the Senate and go to his room, and there hold a session and pass the bill. The physician said the excitement would kill him. In the midst of the confusion the senator died.

The Senate then passed a bill that the governor had no right to veto the bill. Immediately after adjournment July 11, it was found that many of the constitutional requirements had not been complied with. Forty-eight pages of the Journal were destroyed although already printed, and forty-eight other sheets inserted in their place.

The doom of the lottery was certain. *The New Delta*, a newspaper was founded in New Orleans to fight the lottery and met with instant success. An anti-lottery Democratic Convention nominated Murphy J. Foster for governor and he was elected in 1892. On June 28, 1892 he approved an act making it unlawful to sell or offer for sale any lottery

ticket, coupon or share in any lottery or drawing scheme whatever under penalty of a fine of \$100 to \$5,000 for each offence. Likewise the United States Government refused the use of the mails to any lottery whatever. These drastic measures put a stop to the lottery business. (See Fortier, Alcee. Louisiana, compromising sketches of parishes, towns, events, institutions and persons arranged in Cyclopedia form. Volume II, pp. 89 to 92.)

This is a broad outline of one of the most exciting religious, social and political events which ever occurred in the state of Louisiana. Practically all of the Baptist bodies condemned the lottery by resolutions and pledged their members to work and vote against it. Many pages could be filled with these resolutions. The action of three or four are here recorded taken at random. The Big Creek Association said:

That we consider the Louisiana State Lottery as one of the greatest demoralizing institutions of the age, and that we will use all laudable measures to defeat it at the coming election. Unanimously adopted. (Minutes 1891, p. 10.)

The Louisiana Association said:

Whereas, the Louisiana Lottery is now applying to our people for a new lease of life for twenty-five years; and *whereas*, we see our children growing into manhood and womanhood under the influence of the most gigantic gambling machine that ever disgraced the fair name of any State; *whereas* we consider said Lottery one of the most demoralizing institutions of the age, and because thereof we deem it necessary for this Association to express its views condemning the same; therefore, *be it resolved* that we, as the representatives of the various churches comprising this Association, express our earnest, determined opposition to said Lottery Company, and pledge our honor, our influence and votes against it. We would further recommend that no member of this body should receive money from said Lottery for any benevolent purpose. *Resolved*, further, that we do not consider any one who persists in giving their support to said Lottery worthy of membership in a Baptist Church. *Resolved*, further, that we urge our ministers to denounce from the pulpit, on all suitable occasions, this monster evil. (Minutes 1891, p. 16.)

The Mount Olive Association took the following strong ground:

Whereas, Since our last meeting the Supreme Court of this state has placed the Lottery question before the people for final decision, therefore be it,

Resolved, by the Mt. Olive Association convened, That we reiterate our determination to oppose this monster evil to the extent of our legal ability as degrading to the morals of our people and so utterly opposed to Christianity that we cannot see how any true child of God can support so base a measure;

and we call on all good people to aid us in voting down said amendment. (Minutes 1891, p. 13.)

In many of the churches and associations anti-lottery meetings were held and the congregations were reported to have crowded the church houses to the doors. Public meetings were everywhere held, and sometimes they were accompanied with much excitement. One such meeting is here described which took place in New Orleans. The account is from the *Daily Picayune*, a lottery paper, which is as follows:

Rev. Dr. Palmer is one of the most impressive and powerful speakers today in the Union. To the graces of the orator and the arts of the rhetorician, he adds an earnestness of manner and an intensity of expression which operates powerfully upon his hearers. Almost anything which Dr. Palmer would say from the rostrum would be effective, but his force is not alone in his manner of speaking. He is fruitful of thoughts, and bold, original and fearless in the language with which he gives them expression.

An orator like Dr. Palmer, when once he has secured control of an audience, can move it to his will and bend it to his humor. Never was this more fully exemplified than it was last night at the anti-lottery meeting. Dr. Palmer had before him an assemblage of many hundreds of the most respectable people, a large proportion being ladies. When the reverend gentleman rose to speak, he was received with applause, but as he proceeded with his treatment of the subject under discussion, there was scarcely a murmuring piaudit, only the closest attention on the part of the listeners. But when the eloquent speaker reached his first climax in which he classed the lottery with the Mafia, and by suggestion rather than by direction invoked for the lottery a fate like that visited upon the Mafia, there was an outburst of applause sudden as an explosion, and tremendous as a storm. Men stood up in their places and shouted themselves hoarse, while delicate women waved their handkerchiefs and responded to the storm of passion.

Twice this wonderful orator brought his audience to this tempest of applause at the suggestion of a violent extinction of the lottery. Seldom has there been a more signal demonstration of the power of eloquence which showed itself able to move the best people to acts of the most tremendous import. What might be the effect of such oratory upon a mixed multitude far below the condition of the splendid audience of last evening, it would not be easy to predict, but in the light of recent events an excited populace might be driven to almost any enterprise. We do not believe that Dr. Palmer acknowledges to himself the power and overwhelming influence of his oratory, and when he realizes it and the difference between addressing a crowd in a theater and a reverential congregation in a place of sacred worship, he will school his fiery eloquence to meet this situation.

This address of Dr. Palmer shook the state; and was made an issue in the entire campaign. Many of the Negro churches were likewise in accord with the movement. As early as 1889 the Baptist State Convention anticipated the effort to renew the charter of the lottery and condemned the action.

A petition signed by a long list of the most honorable persons was received by the Convention. The petition among other things said:

The signers of the petition to the President of the United States ask the several and various bodies, religious papers, and ministry of the United States to take such action, publish such articles, and from the pulpit and platform to say such things as will put them in alignment with their brethren in New Orleans, to create a sentiment throughout the Nation that will make it impossible for the Lottery Company to secure a new charter or vend their tickets anywhere. The development of such a sentiment lies with the religious teachers and press largely. We believe that the secular press (as it is doing in some localities) will give us substantial sympathy and aid. It will surely chronicle our movements and success. (Minutes Baptist State Convention, 1889, p. 9.)

The Convention responded to the petition in the following manner:

That they heartily commend the effort to awaken the conscience of the people regarding the Lottery evil:

That the Word of God fastens responsibility of all the wickedness upon the ministry who know of its existence and lift not against it the voice of warning.

That God denounces the taking usury, and increase gained by extortion, and threatens to smite with his hands the getters and abettors of dishonest gains. Under the law that they which are "guilty in the least are guilty of all," this great evil embraces all others, and tramples remorselessly all law and all that conserves the best interests of the people, in the dust; therefore be it,

Resolved, That the Louisiana State Lottery be pronounced "evil only, evil continually," and that the ministry of this Convention pledge themselves not only to denounce it as such, but they obligate themselves in all righteous ways to seek to create and develop such a sentiment against it that no one, much less a church member, will offend by patronizing it, or in any way encourage its perpetuation. (Ibid p. 11.)

The next year the Convention spoke with great plainness. It commended the governor and condemned a few Baptists who did not do their duty. The following words were used:

While we regard with pride the action of Governor F. T. Nicholls in his opposition to the State selling herself for a price to such a master, and honor all the members of the Legislature who stood so firmly by him, we acknowledge with shame and humiliation that it was with the votes of four persons professing our faith, one of whom was until lately a respected minister of the gospel, that this baneful controversy has been thrust upon us to disturb our peace. We, therefore, pledge ourselves, as ministers of the gospel of Christ and as laymen in His church to do, on all occasions and under all circumstances, what lies in our power not only to rid the country of its present evil influences, but also to prevent an extension of the Louisiana State Lottery Company, and all other lotteries. (Minutes Baptist State Convention 1890, pp. 24, 25.)

The Convention in 1892 took final action on the matter. It was a vote of thanksgiving: "The Louisiana Lottery is dead for which we are thankful."

The Baptists, along with the other moral and religious forces of the state, had won a notable victory. The attitude of the Baptists in this conflict greatly strengthened them in the state.

After the resignation of C. W. Tomkies the Rev. J. T. Barrett was elected secretary and served until 1893 when E. O. Ware became secretary. On account of financial stringency, and for other reasons, which had diminished the work of state missions, and the great destitution throughout Louisiana, a committee of twelve were appointed to take the whole matter under advisement and make recommendations. This was in Mansfield, July 31, 1891. This important committee consisted of the following persons:

W. H. Jack	R. W. Merrill
G. W. Hartsfield	C. W. Tomkies
M. C. Cole	A. K. Seago
J. T. Barrett	M. A. Strickland
E. O. Ware	O. L. Parker
A. Stagg	T. G. Alfred

The committee met March 15, 1892 in Alexandria. The findings of this committee are so important, the facts presented so startling, and the destitution so appalling that a portion of it is here given. "Governed by these instructions," says the committee, "with the means at hand, by the examination of statistics and from known facts, by comparisons and deductions, the following religious condition from the Baptist standpoint is deemed approximately correct:

The total population of the state is (about) 1,150,000
 Of this population (about) 50% are Negroes.
 This leaves, of other races, a population of
 (about) 575,000
 Among these last there are, of Baptists (about) 25,000
 Or one to every twenty-three of the population.

THE DESTITUTION

Of the "fifty-nine" parishes of the state, the following have no Baptist churches (white) to wit:

<i>Parish</i>	<i>Population</i>	<i>Parish</i>	<i>Population</i>
Assumption	19,629	Madison	14,135
*Cameron	2,828	Plaquemine	12,541
Concordia	14,871	St. Bernard	4,326
East Carroll	12,362	St. Charles	7,737
Iberia	20,997	St. James	15,715
Iberville	21,848	St. John the Baptist	11,359
Jefferson	13,221	St. Martin	14,884
LaFayette	15,996	St. Mary	22,416
Lafourche	22,095	Tensas	16,647
Terrebonne	20,167	West Baton Rouge	8,363

Vermillion with 14,234 population

The total population of these twenty-one parishes is 307,341.

Estimating that over 66 2-3 per cent of the population of these twenty-one (21) parishes are Negroes, we have in round numbers 100,000 of other races. In some of these parishes there are no Protestant churches.

There are fifteen (15) towns and cities in the state, with over 2,000 inhabitants; only five of these have white Baptist churches and only one of these, New Orleans, has more than one church, and that city of about 250,000 has only three.

The following towns have no Baptist churches:

	<i>Population</i>		<i>Population</i>
New Iberia	3,447	McDonoughville	2,235
Gretna	3,332	Franklin	2,127
Plaquemine	3,222	LaFayette	2,106
Donaldsonville	3,121	Thibodeaux	2,078
Alexandria	2,861	Morgan City	2,291

*The church at Johnson's Bayou was affiliated with a Texas Association.

Of the towns of the state with between 1,000 and 2,000 inhabitants, six have Baptist churches, viz.: Homer, Natchitoches, Opelousas, Amite City, Minden and Arcadia.

Jeanerette, Washington, St. Martinsville, Mandeville and Houma (5) have none.

(The basis of these statements, in regard to population, is the U. S. Census for 1890.)

More than two-thirds (2-3) of the twenty-seven towns of the state with between 500 and 1,000 inhabitants have no Baptist churches. Of the fifty-nine (59) court-house towns of the state (about) thirty (30) have no Baptist churches.

With the estimated population of the state at 1,150,000, and the Negroes at one-half (1-2), we have as stated 575,000 of other races. The number of Baptist preachers in the state is (about) 200. There is, therefore, only ONE to every 2,875 of the white population.

There are in the city of New Orleans (about) 50,000 who are identified with the Roman Catholic Church.

In all other churches, Baptist and Protestant (about) 12,000.

Estimating then, that 40 per cent of the population is under Roman Catholic influence, 15 per cent under other church influence and that the Negroes are 1-4 or 25 per cent of the entire population, we have 20 per cent of the population under the influence of no church whatever, or the "Crescent City" presenting us the sad spectacle of 150,000 needing evangelization.

Add to this 150,000 the estimated 100,000 in the twenty-one parishes which have no Baptist churches (and but few of any Protestant denominations), and we have in round numbers 250,000 of the population of the state that are almost absolutely without evangelical religion.

These figures have been made with caution and the committee feels sure that the statements are not exaggerated.

In some of the parishes that are not included in the list given, there are very few Baptist churches (in one or two, only one) nor but few of any other denomination, so that to this vast destitution, which may be regarded as absolute, there

is to be added an immense destitution which may be, by way of distinction, termed relative. A reasonable statement is that one-third (1-3) of the population of the state (i.e., the white population) is without the GOSPEL.

THE OTHER SIDE

In the entire state there are of white Baptists: Twenty-three (23) associations, four hundred and thirty-nine (439) churches, about two hundred (200) ordained preachers, and about twenty-five thousand (25,000) members. As already stated, one (1) preacher to every 2,875 of the white population and one (1) church member to every twenty-three (23) of this population.

Of the four hundred and thirty-nine (439) churches, only four (4), Coliseum Place Church, Lake Charles, Shreveport and Bayou Rouge, support preaching every Sunday in the month. The First and Valence Street churches of New Orleans, and the church at Baton Rouge have preaching every Sunday, but are aided by the state and home boards. About twenty (20) sustain preaching twice each month and several others, including the mission stations of the State Board at Alexandria have services that often by aid of the Board. This leaves about four hundred (400) churches in the state having only monthly preaching. Twenty-three or twenty-four preachers occupy the pulpits of these churches having weekly and semi-weekly appointments, leaving about one hundred and seventy-five preachers for the other four hundred churches. Upon the supposition that these brethren who are preaching at all have all their time occupied (i.e., that they have a church for each Sunday in the month) there are seventy-five or more preachers of the state who are idle so far as preaching would keep them busy. There are, however, pastorless churches and preachers who fill the pulpit of some church one or two Sundays in each month.

SUNDAY SCHOOLS

Efforts to teach the young the Word of God are sadly neglected. Not over one-third (1-3) of the churches of the state

have schools. In an article published in the *N. O. Christian Advocate*, March 12, 1891, and copied in *Our Home Field*, it is stated that, from patient, careful investigation, it has been ascertained that there are 34,050 white children "in that city" growing up ignorant of God and his Law, and their duties to one another and the state. "The Roman Catholics have 8,595 children under direct religious tuition, and the Protestant denominations have 9,855." These figures show, as remarks the writer, that New Orleans is not a Catholic city. But what is this in a city whose white population is so great.

"The other towns and cities of the state, as well as the rural districts, would not make as good a showing. Doubtless the pastors of the state are much to be blamed for this state of things. It may be added, in defense of the preachers, that inadequate support has driven many to secular pursuits." (Important information for Baptists, Report March 15, 1892, pp. 3-7.)

But matters did not improve in a material way. There were the most embarrassing obstacles. The price of cotton was low; and there was a terrific overflow, not paralleled since 1819 in points of width and destruction, sweeping restlessly across the bosom of the entire alluvial district of the state. Under these conditions it was almost impossible to secure adequate collections.

And yet there was a constant improvement in Baptist conditions in the state. The four boards, as has been seen, were in 1885 consolidated in one board. Up to 1895, ten years, there were three secretaries,—C. W. Tomkies, J. T. Barrett, and E. O. Ware.

Although the country was in a depressed and deplorable condition when Dr. Ware was made corresponding secretary, he bravely undertook many reforms and heartily advocated an advance movement. It was thought that there should be changes in the work and methods in New Orleans. For a number of years Mrs. M. J. Nelson, Miss Minnie Alfred, Miss Gardner, Miss Cole and others had been engaged in mission work in the city. It was now thought that ministers

could be more profitably employed. The building of the First Baptist Church had been burnt in April, 1892. Likewise, increased appropriations were made by the Home Mission Board. Rev. D. I. Purser was called to the pastoral charge of the Valence Street Church and his brother, Rev. John F. Purser, was called to the First Church. It was believed that this arrangement would produce harmony among the Baptists of New Orleans, besides adding two able preachers to the Baptist pulpits. The Valence street church-house, which had been built under the pastorate of Rev. R. W. Merrill was completed; and a theater on Magazine street above Washington avenue was bought by the Home Mission Board for the First Church as a house of worship.

The purchase of this house gave a central place of meeting for Baptists and facilities for larger operations. Dr. J. B. Gambrell had long been interested in New Orleans. He had agitated the founding of a training school to be located in this city. With this object in view he was present at the meeting of the convention in New Orleans, August, 1892. R. W. Merrill, who was then pastor of the Valence Street Church, offered the following resolution which was adopted:

Whereas, S. L. Morris, as secretary and business manager of the Southern Training Institution, and J. B. Gambrell, its president, are present, and,

Whereas, Our brethren, J. T. Barrett, G. M. Harrell and E. O. Ware are members of the board of advisors representing our State, and,

Whereas, We think this institution is born of a great necessity and will be adapted to the wants of very many of our people, Be it, therefore,

Resolved, 1. That we heartily endorse the plan of such an institution.

. 2. That we cordially commend the brethren connected with this enterprise and invite them to locate the institution in the City of New Orleans in our midst.

3. That we hereby pledge our earnest co-operation in the movement and urge our brethren and sisters throughout the State to lend it every possible assistance and encouragement. (Minutes of the Convention, 1892, p. 18.)

In accordance with this arrangement, for two winters, a training school, embracing a month, was given in this house for ministers. As this school became the promise of larger efforts some account of it is taken in this place. The following announcement of it was made in the papers:

PASTORS' THEOLOGICAL INSTITUTE

Tuesday, January 15, 1895, is the date fixed to begin. Four weeks is the time that lectures will continue.

The cost will be nominal—not over \$20.00 for the whole time, unless designedly made more by some brother.

SCHEDULE OF LECTURES

Systematic Theology—John F. Purser, Th.D.

New Testament Interpretation and Pastoral Duties—D. I. Purser, D.D.

Preparation and Delivery of Sermons—D. G. Whitinghill, Th.D.

In addition to the above schedule, there will be special lectures by some distinguished visitors. The building used for worship by the First Baptist Church is admirably adapted to the purpose, and by the kind favor of the church will be used by the Institute. The labor of the Lecturers is gratuitous. For further particulars address D. I. Purser, New Orleans, La. (*The Baptist Chronicle*, January 3, 1895.)

The Magee's Creek Association was organized at New Zion Church, Pike County, Mississippi, November 13, 1880. It resolved itself into a "Home Mission" society and that it should have entire control of its mission work.

The Carey Baptist Association was organized on Friday, November 11, 1892, in the meeting house of the First Baptist Church, Lake Charles. The following churches entered into the organization,—First, Lake Charles, Vincent settlement, Crowley, West Lake, Welsh and Vinton. William Vincent was made moderator and Z. L. Everett, clerk. There were 347 members of which Lake Charles had 168.

The Liberty Association, composed of churches out of North Louisiana, Red River and Concord Associations, was organized in Homer, November 5, 1895. Rev. C. B. Hollis, Haynesville, was elected moderator and W. S. Copeland, clerk. The associational sermon was preached by Rev. G. M. Harrell on Acts 2: 47, "Christian Organism."

For some time there had been a growing disposition to assist the Negro Baptists of the state. They had often gone beyond their white brethren in their devotion and sacrifices. The Convention at Mansfield, in 1891, had already favorably reported on this subject and the Negro Baptists were often mentioned with solicitous care.

The outlook appeared brighter for Louisiana Baptists. It is interesting to compare the mission work of 1885 with that of 1895. When the work of one board began there were 18,461 white Baptists in Louisiana; at the last date there were 30,509, an increase of 12,048, or about 40 per cent.

The amount contributed for all purposes the first year was \$3,401.83; the amount for the last year was \$15,575.71. There was a manifest growth in the missionary spirit and in the unification of the forces. All but two or three associations were in co-operation with the state work.

The Baptists of Louisiana, in 1896, were called to mourn the loss of two of its most distinguished leaders. Franklin Courtney, M.D., D.D., died the last of May. He was several years president of the State Convention and at one time editor of the *Louisiana Baptist*; a member of the Board of Trustees of Mt. Lebanon College and a most instructive doctrinal preacher. He was for over fifty years a prominent Baptist. "He was an old man as men count years," says Dr. Penick of him in his last days, "but he has lost none of his enthusiasm and vim, and though he is now upwards of seventy, he keeps step with the youngest of us."

Green W. Hartsfield died May 22, a few days after he returned from the Southern Baptist Convention. He was clerk of the Grand Cane Association for twenty years and secretary of the State Convention twenty years. For six years he was moderator of the Bethlehem Association. He moved but three times in his ministerial life. He first served country churches in Bienville parish. For twenty years he preached to Mansfield and neighboring churches. At the time of his death he had served as pastor of the Arcadia Church seven years. He was a man of much wit, and a most useful man of God.

Likewise in 1898 three widely known and honored ministers died,—John O'Quin was born January 1, 1808 and died in Evergreen the early part of this year. He was one of the founders of the old Louisiana Association. It was before the days of railroads when he was compelled to travel by horseback over rough roads. He had a fine mind and splendid gifts, though he did not have a finished education.

Dallas F. Head was another of the heroes of faith that fell on sleep. He was a lawyer of ability but gave up all to

preach the gospel. As preacher, pastor and editor he was most successful.

For two years, 1897 and 1898, there was a yellow fever epidemic in the state. Many of the associations failed to meet on account of the quarantine. There were few protracted meetings held. In addition, it was a very wet season which limited every form of Christian work. On October 16, Rev. D. I. Purser, the president of the Convention became a victim of the yellow fever. This was the third distinguished Baptist minister who had died of this disease in Louisiana. He had for some years been pastor of the Valence Street Church in New Orleans where he was greatly blessed. He was absent from his charge on a vacation, but hearing that the yellow fever had broken out in New Orleans he hastened to his stricken flock to give them comfort and aid. He died at his post. The coming of the Purser brothers, Ingram and John, to New Orleans had marked an epoch in Baptist work in the city; and now the golden tie was broken.

Rev. J. S. Thomas, under the auspices of the American Baptist Publication Society, spent a year in Louisiana in his chapel car "Evangel." This evangelistic work was popular and highly appreciated, and the results were reported as favorable. The Executive Board was likewise encouraged to employ two general evangelists, W. M. Reese and S. S. Nettles. Their labors in meetings were duly rewarded. This was regarded by some as a new enterprise; but the results fully justified the appointments.

The "Whitsitt Controversy" created considerable excitement among the Baptists of Louisiana. E. O. Ware, in the State Convention, in 1896, at Crowley, introduced the following resolution relative to the matter:

Believing as we do that some of the statements made by Dr. Whitsitt in Johnson's Encyclopedia, and the New York *Independent*, are at variance with the facts, therefore,

Resolved, That the Louisiana Baptists, in convention assembled, hereby express our dissent from these views, but that we urge our young men to attend the Seminary. (Minutes State Convention, 1896, p. 9.)

This resolution recommended that students should attend the seminary. The next year the Convention went beyond

this provision. The whole matter was referred to a committee which made the following report:

Whereas, Dr. Wm. H. Whitsitt, President Southern Baptist Theological Seminary, persists in maintaining his historical views and is still retained as president, and

Whereas, The tendency of Dr. Whitsitt's course in this matter is to produce division and discord among Southern Baptists,

Resolved, That we respectfully urge upon the Board of Trustees of said Institution the prompt removal of Dr. Whitsitt from the presidency of the Seminary, and from his professorship of church history.

Resolved, second, That while we love the Seminary and deplore the circumstances which compel us to take this action, as long as present conditions exist we cannot, as a Convention, give the Seminary our support.

Resolved, third, That it is the sense of this body that the Seminary should be under more direct control of the denomination, and that we as a constituent of the Southern Baptist Convention should have representation on the Board of Trustees.

R. M. BOONE A. L. JOHNSON
G. M. HARRELL G. W. BOLTON
 M. E. WEAVER

(Minutes State Convention, 1897, p. 13.)

During all of this time there were many things which retarded Christian activity. The railroad service was inadequate to the most efficient service, and the country roads were often bad; the price of cotton was low and the financial condition deplorable; gambling and gaming were common and the saloon was firmly entrenched; epidemics and floods and overflows prevailed; but few of the churches had preaching every Sunday and there was a constant change of pastors; the colleges suffered from fires and financial burdens; and the Mission Board was hampered with debts and inadequate support.

Over and against these discouragements there was an unwearied body of men, unconquered and victorious in spirit. There was E. O. Ware, W. S. Penick, Dallas F. Head, C. W. Tomkies, the Pursers and time would fail to mention hosts of others, true and tried. They endured every hardship and rejoiced that they were counted worthy to witness for the truth in Louisiana.

CHAPTER XIV

Baptist History in Figures—A Central College—The Resolutions of Dr. Ware—The Matter Delayed—Some Changes in the Management of Mt. Lebanon and Keachie Colleges—The Education Commission—Louisiana College—The Buildings Destroyed by Fire—The Raising of \$100,000—Student Body and Faculty—An Orphanage—Keachie—Temporary Location—Lake Charles—Departments—Enlarged Plan Monroe—Woman's Work—Women Not Members of the Convention—Central Committee—Mrs. Charles Ammen—Miss Georgia Barnette—A History by Mrs. Ammen—The Sunday Schools—Sunday School and Colportage—Sunday School Board—Institutes—M. E. Shaddock—Sunday School Board at Nashville—J. B. Moseley—W. S. Penick—C. W. Tomkies—J. S. Campbell—H. A. Sumrall—I. M. Wise—Resolutions Praising Dr. Ware.

Sometimes the way seems hard and long,
Sometimes the burden's great,
But he shall conquer who is strong
And has the will to wait,
And he shall come through weal and woe
Unto the peace he hopes to know.

—*Edgar A. Guest.*

The Baptists of Louisiana had a consciousness that they had come to a time of large achievements. They had heroically battled against great odds; they had kept alive their educational institutions; they had constantly increased their missionary endeavors; they had lent valiant service to the state in the overthrow of the lottery; they had greatly assisted in the prohibition campaigns; and they had now grown in numerical and financial strength to undertake larger projects than they had hitherto undertaken. The following carefully prepared schedule will illustrate this point:

TWENTY-TWO YEARS OF LOUISIANA BAPTIST HISTORY IN FIGURES

BY E. O. WARE

The Year	State Missions	Home Missions	Foreign Missions	Minister. Education	Totals	Baptists in State
1886	\$ 2,075.88	\$ 14.25	\$ 1,033.91	\$ 213.25	\$ 3,337.29	18,461
1887	2,777.39	47.50	1,296.10	311.75	4,432.74	
1888	2,420.47	167.40	1,420.35	480.10	4,488.32	
1889	2,561.50	236.31	2,298.26	436.45	5,532.52	
	<hr/> \$ 9,835.24	<hr/> \$ 465.46	<hr/> \$ 6,048.62	<hr/> \$ 1,441.55	<hr/> \$ 17,790.87	

1890	.....	\$ 2,499.06	\$ 582.62	\$ 2,426.77	\$ 464.40	\$ 6,072.85	
1891	.....	2,082.25	878.95	2,605.43	490.75	6,057.38	
1892	.....	2,268.38	606.70?	1,909.13	251.60*	5,035.81	
1893	.....	3,902.72	1,405.45?	1,843.65	250.00*	7,401.82	
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
		\$10,752.41	\$ 3,473.72	\$ 8,784.98	\$ 1,456.75	\$24,567.86	
1894	.....	\$ 3,165.63	\$ 865.51?	\$ 1,953.42	\$ 500.00*	\$ 6,484.56	30,509
1895	.....	3,160.05	2,347.66?	2,076.50	900.00	8,484.21	
1896	.....	3,148.45	1,543.86?	1,739.80	804.85	7,236.96	
1897	.....	3,000.00	986.17	1,971.64	650.00*	6,607.81	
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
		\$12,474.13	\$ 5,743.20	\$ 7,741.36	\$ 2,854.85	\$28,813.54	
1898	.....	\$ 3,391.15	\$ 906.23	\$ 1,968.84	\$ 418.27*	\$ 6,684.49	
1899	.....	2,364.17	913.46	1,477.22	707.20	5,462.05	
1900	.....	5,721.71	1,595.76	2,820.56	750.00*	10,888.03	
1901	.....	4,775.01	2,896.28	3,157.36	741.87*	11,570.52	
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
		16,252.04	\$ 6,311.73	\$ 9,423.98	\$ 2,617.34	\$34,605.09	
1902	.....	\$ 4,122.28	\$ 3,274.24	\$ 3,649.69	\$ 744.35	\$11,820.56	
1903	.....	4,906.61	2,831.00	4,896.56	1,152.47	13,786.64	
1904	.....	4,262.98	4,112.52	5,190.63	870.75	14,426.88	
1905	.....	7,483.66	4,507.58	5,820.99	737.48	18,549.66	45,037
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
		\$20,775.53	\$14,725.14	\$19,557.87	\$ 3,635.05	\$58,583.74	
1906	.....	\$10,044.64	\$ 4,632.36	\$ 6,455.99	\$ 535.44	\$21,668.39	
1907	.....	12,113.95	5,990.67	7,338.45	778.80	26,221.87	48,573
		<hr/>	<hr/>	<hr/>	<hr/>	<hr/>	
		\$22,158.39	\$10,622.99	\$13,794.44	\$ 1,314.24	\$47,890.26	

?In year '91-96, inclusive, the value of boxes sent to missionaries is included.

*The whole amounts not included, as some money was sent direct to Keachie and Louisville. These figures for S.M. and M.E. are for only eight months.

One of the first questions considered was the establishment of a central college. The school situation had long been in an unsatisfactory condition. It was recognized that Mt. Lebanon and Keachie colleges were doing good work, but there were many objections offered to the system under which they were operating. Neither of them was in a railroad center. In 1852 there were only eighty-two miles of railroads in the state. There was friction and often unpleasant rivalry between the schools. Their equipment was regarded as wholly inadequate to compete with the state schools. These schools, while strictly Baptist, were under a self-perpetuating Board of Trustees. Many felt there should be a central Baptist college directly under denominational control.

Following this lead, Rev. E. O. Ware offered at the Convention which met at Mt. Lebanon August 10, 1893, the following resolution:

Whereas, The Baptists of the State of Louisiana have no school nor college which is in any true sense their own, and

Whereas, It seems evident that the State has begun an era of development unparalleled in the past, and

Whereas, It is always the part of wisdom for one to prepare for the future though He may not live IN that future, therefore,

Be It Resolved, That the President of this Convention be and is hereby instructed to appoint a special committee of fifteen brethren representing the different parts of the State whose duty it shall be to canvass the educational situation among the Baptists of the State and at the next (1894) session of the Convention, make a report as to the advisability and feasibility of establishing a College which shall belong to the Baptists of the State and which shall have organic connection with this Convention. (Minutes State Convention, 1893, p. 13.)

In lieu of this resolution, Rev. W. S. Penick offered resolutions which recognized the fact that the colleges were not under denominational control; that there ought to be organic union with the denomination of the colleges; and that a committee of five be appointed in the interest of harmony, to bring about the control of the colleges by the Convention. The substitute prevailed, but a movement was started which ultimately resulted in the founding of a new school.

At the following session at Amite City, in 1894, Dr. Ware offered the following resolution on the educational situation:

Whereas, it is always the part of wisdom for one to prepare for the future, though HE may not live IN that future, therefore,

Be It Resolved, That the President of this Convention be and is hereby instructed to appoint a special committee of fifteen brethren, representing the different parts of the State, whose duty it shall be to canvass the educational situation among the Baptists of the State, and at the next (1895) session of the Convention, report whether it is advisable for this convention to take any steps looking to the providing for better educational facilities for our people in the State. (Minutes State Convention, 1894, p. 39.)

The following committee was appointed: E. O. Ware, C. M. Harrell, J. R. Edwards, J. D. Jameson, T. H. Gatlin, T. G. Alfred, O. L. Parker, M. T. Andrews, J. D. Hamilton, J. B. Searcy, J. T. Ott, F. W. Eady, G. W. Bolton, L. W. Moore and G. W. Thigpen.

At the next Convention a majority and a minority report were presented. The majority in brief recommended that a committee of fifteen be appointed to secure, if possible, the property of the two colleges for the Convention and retain them as the denominational schools. This course was likewise commended by the minority; but it was further recommended that the Baptists of the state "open bids for the location of another college within the state, the question of its establishment to be determined by the amount subscribed

thereto, the character of the site preferred and by its location." An entire day was devoted to the debate. The majority report was adopted by a vote of 70 to 34.

The action of the Convention at this time appeared to allay feelings and directed the attention to the colleges that the Baptists already had. It was determined to take over the schools directly by the Convention, but it was found that Keachie College had a debt. So it was decided that President Tomkies should canvass the state and pay off this indebtedness. The action of the Convention, in 1897, was as follows:

Therefore *Resolved*, That we earnestly and cordially commend both Mt. Lebanon and Keachie Colleges to the consideration of our brethren throughout the State as institutions under the control of the Baptists, performing a work of inestimable value to the cause of education, and worthy of the confidence and support of all in every portion of our State.

A forward step was taken at Alexandria, in 1899, when the Convention voted "that there should be organic connection between the State Convention and the two schools, and that such connection would result in great benefit to both, and therefore we recommend that the Baptist State Convention accept the tender of Mt. Lebanon and Keachie colleges and resume control of same, provided one of them be made a male college and the other a female college, as this Convention in its wisdom shall determine."

Upon the motion of R. M. Boone the original report was amended as follows:

Resolved, That a commission of thirteen brethren, representing different sections of the State, be appointed by the chair to consider the establishment of a college of high grade in the State, and that said commission advertise for bids from different sections of the state for the establishment of said college, and that they consider its geographical location, as well as the amounts tendered, and report to the next session of the Convention. (Minutes State Convention 1889, p. 11.)

Mt. Lebanon was made a school for males and Keachie for females. A scheme was put on foot to raise \$25,000 for the endowment of a college. Mark A. Price was appointed agent to raise this sum. (Minutes State Convention 1904, p. 30.) In harmony with these results the Convention at Natchitoches July 15, 1904, said that "we resolve that if the

people of any place, suitably located in this state will offer us an ample and attractive campus, and a bonus of not less than \$30,000 in cash, we will there establish our State College. In order that we may be prepared to act with promptness we appoint as a committee with full power to receive bids, decide upon a permanent location, and arrange for the erection of the necessary buildings: G. W. Bolton, chairman; W. A. West, J. L. Love, M. E. Weaver, Ben Stagg, L. E. Thomas, A. L. Ponder, M. A. Price, P. B. Wright, E. O. Ware, W. H. Dodson, J. R. Edwards, J. F. Madison, W. C. Beall, W. J. Bolin." Alexandria met the requirements and Louisiana College was located at Pineville. School work began in the new college buildings in the fall of 1906.

This educational movement operated under an "Educational Commission" at first composed of fifteen members and later of twenty-one. "The Convention intended that this Commission, known as the Education Commission of the Louisiana Baptist Convention, should have the general management of all Baptist schools in Louisiana, and that each school should have a local board of trustees. The commission accordingly invited the colleges at Keachie and Mt. Lebanon to turn their property over to it and promised to maintain them as academies. This the college at Keachie absolutely refused to do and continued to operate under a board of trustees appointed by the Grand Cane Association. The college at Mt. Lebanon voted to turn its property over to the Commission, and began operation as an academy under the general control of the Commission. Due to certain difficulties in transmitting the title however, the property was never deeded to the Educational Commission, and after two or three years the trustees of the academy, believing that they could operate more successfully as an independent institution, asked the Commission to release them from its control. This was done, and after running two or three years as an independent institution the school was discontinued. The college at Keachie also ran some five or six years as an independent institution. Finally, it was discontinued. This left Louisi-

ana College as the only school owned by Louisiana Baptists."

The Commission at a later date selected E. O. Ware, who at that time was corresponding secretary of the Executive Board of the Louisiana Baptist Convention, as financial agent for the college, and W. E. Taylor, who was the president of the Louisiana Industrial Institute at Ruston as chairman of the faculty.

In accordance with these plans, the first session of the college was begun on the present campus, October 3, 1906, although the buildings were incomplete and a temporary box house had to be erected. This structure housed the student body and was used for classrooms until the first building had been completed.

The institution was conducted for three years as a male school. At the close of the session 1908-9 it was decided to admit young ladies beginning with the session of 1909-10.

The college seemed to be slowly but surely growing in numbers and strength when on January 3, 1911, its whole property was swept away by fire. The campus was left absolutely bare, with the exception of the box house in which the first session had been opened. The students and faculty gathered themselves together as best they could, and finished out the session with the loss of only one day. Not only was the student body successfully held together, but during the summer neat frame structures were erected, and the next session was marked by a large increase in patronage.

A few months before the fire it had been decided to launch a campaign for \$100,000 for additional buildings and equipment. At that time this was regarded as a stupendous undertaking by the Baptists of Louisiana and, indeed, it was the biggest single campaign that had ever been launched by them for any department of their work. Mr. Edgar Godbold was secured to take charge of this campaign and began his work on June 1, 1912.

The whirlwind system of campaigning which Christian people have now learned how to carry on was not known in those days, and Louisiana Baptists were two years in raising

the \$100,000 which they had set out to secure. This was certainly the greatest victory in the history of Baptist education in the state up to that time.

In November, 1916, the State Convention at Mansfield decided to launch out again in what was considered an epoch-making effort for Christian education. It was planned to raise \$40,000 in four weeks, to be used in the erection of a boys' dormitory. At midnight on the last day of the campaign the subscriptions totaled \$40,700.

"The present situation of Louisiana College," writes President Cottingham, "is about this: We have a property worth, as nearly as I can estimate it, \$514,000. This includes a campus of forty acres, four brick buildings, four frame buildings, a swimming pool, athletic field, and the furnishings and equipment of all these buildings.

"The college has a debt of \$120,000, and has outstanding prospects from the 75 Million Campaign of about \$700,000 in Louisiana, together with a conditional pledge from the Southern Baptist Convention of \$100,000 for endowment toward an endowment of \$300,000, and a conditional pledge from the General Education Board of \$150,000 toward an endowment of \$650,000. This means that if we succeed in collecting the \$700,000 of outstanding subscriptions,—of course these are round numbers—\$120,000 to cover our indebtedness, about \$25,000 a year to cover all deficits in running expenses, and \$400,000 for endowment,—in other words if we succeed in collecting a total of \$570,000 we shall come to the end of the five year period with all debts paid and an endowment of \$650,000. My faith is hardly strong enough to believe that this will be done, but it ought to be.

"The present student body for this term is 276; the enrollment for the summer session was 208. Therefore, the enrollment to date for this year has been 484. We have done away with all of the high school work, except the last year, and at present have only thirty high school students in school.

"The faculty at present consists of twenty-four men and women, and their general qualifications may be seen by referring to the catalogue. There are two members of the faculty whose names do not appear in the catalogue. The name of Dr. F. A. King, Professor of Latin and Greek, B.A. and M.A. of the University of Rochester, and Ph.D. of the University of Cincinnati; and the name of Miss Mary E. Crenshaw, graduate in art and in physical education of the Virginia-Intermont College, and post graduate student in art of Columbia University, should appear."

Another enterprise of importance was placed before the Baptists of Louisiana. At the Monroe meeting of the Convention, William Cooksey offered the following resolution:

Resolved, That the President of this Convention appoint a committee of three to submit to the Convention at its next session a plan looking to the establishment of an orphanage. (Minutes State Convention, 1898, p. 12.)

This motion was adopted and William Cooksey, E. Millar and M. B. Weaver were appointed as a committee to make a definite report. Next session the committee reported on the orphanage as follows:

We, your committee on Orphans' Home beg to report as follows: We recommend the appointment of a board of trustees of nine representative brethren from different sections of the State, and that this board be authorized to solicit funds and a location for a Baptist Orphans' Home for Louisiana. Further, that they also be authorized to consider applications of orphans that may be made and to provide a temporary home and support for not exceeding ten orphans until a home is established. (Minutes State Convention, 1899, p. 11.)

This movement met with instant approbation and a cash collection of \$78.85 was taken. The Board of Trustees for the Orphans' Home were appointed as follows: R. L. Prophet, Monroe; Bruce Benton, Baton Rouge; J. S. Felix, Shreveport; M. E. Weaver, Lake Charles; A. K. Seago, New Orleans; G. W. Bolton, Alexandria; Wm. Cooksey, Shiloh; C. A. Kilgore, Natchitoches. The committee were only able to report the following year that a small sum had been collected and three orphans cared for without expense in the Protestant Orphans' Home in Baton Rouge. Finally in 1902 the people of Lake Charles made the following offer: "Eight acres tract of city property located in a very desirable part of the city,

also one-half interest in an eighty-acre tract of timber land in the parish and ten acres of oil land near the Houston river, besides one acre near Goosport with \$3,000 in cash." This offer was unanimously accepted and the orphanage was located in Lake Charles.

In the meantime the orphanage was temporarily located at Keachie. Mrs. Kate Hawkins was the matron. The Board of Trustees were able to say in 1903 that "the children are well cared for and in good health and cheerful,—one having died during the year. The building on the permanent location in Lake Charles is progressing nicely. The brick work on this handsome structure is practically completed and much of the woodwork is done. We have every reason to believe that the building will be ready for occupancy by October 15, unless the work is suspended for lack of means. Professor Barrett, financial agent who has been engaged for the orphanage since September 1, 1902, has done faithful and efficient work in raising money and otherwise aiding the institution. Much of the money raised was by subscription—and much remains of this unpaid, which we hope and believe will soon be paid." A large brick building was completed, together with a barn, sheds, outhouses and fences. The orphanage was then removed to Lake Charles and comfortably housed. There had been 37 children in the home. The indebtedness was above \$3,500.00 and the running expenses \$150.00 per month. The following regular departments of educational and industrial work were introduced into the institution:

1. Domestic: Which includes housework, cooking, laundry work, sewing and dressmaking.

2. Farm: Which includes truck-gardening and hay-making.

3. Literary: Which includes school, library and B. Y. P. U.

4. Stenographic: Which consists of shorthand and typewriting.

5. Store: In which we give our boys training in the mercantile business and furnish our Home provisions at cost, and do a business on the outside. The attached report shows some gain in our store work and is now a source of income to the Home aside from the benefit derived from the training feature for our boys.

Last year the Orphanage purchased \$3,211.21 worth of groceries, produce and feed from the store, on which the store saved them at the smallest estimate, 10 per cent, which was a saving to the Orphanage in this year's grocery account of \$326.12.

6. Printing Office: In which we do all the printing for the Orphanage as well as a nice business on the outside, and just as soon as the office pays

for the investment, it will be a source of income to the Home as well as a training department for the children.

7. Poultry: A department in which we are doing general business in a full line of poultry, and we are gratified that this shows an improvement.

8. Bakery: A special gift this year by a Baptist Brother and Sister, and just put in operation with the promise of a very immediate business of material benefit to the Home.

9. Dairy: A regular dairy business, furnishing milk and butter to the Home, and doing a business on the outside just put in operation.

10. Wood-yard: In which all kinds of wood are kept and sold by the boys at a neat profit.

(Minutes State Convention, 1908, pp. 37, 38.)

Table 1.1. Classification

The Lake Charles people, irrespective of religious beliefs, gave the orphanage a most hospitable entertainment and support. Money was liberally given for the support of the institution, the banks loaned it money without interest, and the orphanage grew in numbers and popularity.

In course of time it was felt by some that the orphanage should be conducted upon a changed and enlarged plan. So that in the meeting in Alexandria, in 1918, a committee of seven were appointed to report upon this matter. The following year the plan for the orphanage was submitted as follows:

ENLARGED PLAN FOR ORPHANAGE

Your committee appointed one year ago upon the enlarged plan for the Louisiana Orphans' Home, beg leave to report:

1. That the policy of the Orphanage be so changed that the children placed in the Home shall not be adopted into private families, but shall be reared, trained and educated and given the protection of the Home until they shall have reached their majority. That a home sentiment be cultivated among the inmates that will make them loyal to the Home and that will go far in securing their sympathy and support in after years.

2. That a tract of land be secured, not less than 640 acres, upon which to locate the Home. That the land be well drained, and in a healthful locality. That it be suitable for diversified and intensive farming and accessible to a good market. That it be convenient to good transportation both by railroad and public highway. That it shall be located so as to be convenient to all parts of the state.

3. That the Home be run on the cottage plan rather than the dormitory plan; that is, it shall have several smaller buildings which shall accommodate from 20 to 30 children rather than one or two large buildings to accommodate from one to two hundred inmates each.

4. We recommend that upon the adoption of this report, a committee of nine be appointed with power to select and purchase a site for the Home, consistent with the conditions outlined in this report.

Respectfully submitted,

Respectfully,
E. O. WARE

E. G. WARRE
A. J. BARTON

R. P. MAHON

R. T. MARSH
L. L. WISE

W. H. MANAGAN

W. H. MINN
M. E. DODD

W. A. McCOMBE

(Minutes State Convention, 1919.)

The committee thus empowered bought a farm of 430 acres three miles from Monroe and accessible by two gravel roads. This land is all high and well drained, fenced into several lots, has a good barn, several tenement houses, and a splendid pecan grove. The purchase price of the property was \$86,000.00. Twenty thousand was paid in cash and notes given for the remainder. It is well to remember that the provisions of the Mary Goss Will, leaving a considerable amount to the first non-Catholic body founding an orphans' home at Monroe, was a determining factor in choosing that place. Some question having arisen as to the Monroe offer for the home, the Convention at Bogalusa reaffirmed its intention of removing the orphanage to Monroe. Rev. F. C. Flowers is the capable and efficient superintendent of the orphanage.

WOMAN'S WORK

Woman's work in Louisiana was first developed along the lines of foreign missions. Rev. J. M. Joiner, previous to going to China as a missionary, spent a part of 1883 in visiting churches in this state and developing societies of the women. Mrs. J. W. Robards was the corresponding secretary and twenty or more societies had been organized. The state for the first time, exceeded its quota for foreign missions. A central committee was located at Shreveport and Mrs. C. G. Thurmond succeeded Mrs. Robards. In 1885 the following resolution was offered in regard to a meeting of the women:

It is with pleasure we hail the organization of Ladies' Missionary Societies in our churches, and we recognize them as great helps in developing the missionary spirit among our people. And, whereas, it seems necessary for the furtherance and development of their plans that annual meetings should be held representing their different societies, we believe the time has come when provision should be made by this body for their entertainment at the same time and place of the meetings of this Convention, and that we aid and encourage the great work in which not only they, but *we all* are engaged. (Minutes State Convention, 1885, pp. 27, 28.)

The following minority report was offered:

Your Committee on the Eligibility of Women to seats in this Convention report that it is the sense of this Convention that the Scriptures say nothing about conventions; and therefore nothing about who shall be members of the Convention. This body being a missionary organization, composed of members sent by the churches, we recommend no restrictions on the inde-

pendent churches, as to whom they shall send to represent them, but if they shall send sisters they will be under the same restrictions as to speaking on the floor which govern them in the churches.

(Signed)

A. N. WALKER.

(*Ibid*, p. 28.)

After discussion the whole question was laid on the table; but it was evident that woman's work had come to stay.

However, in 1914, the following resolution was unanimously adopted:

That we find nothing in the Constitution of the Convention to prevent women messengers, if the churches elect to send them, and we recommend that they be admitted with the same privileges and limitations that they have in the churches. (*Minutes of the State Convention, 1914*, p. 16.)

The first woman's meeting in connection with the Convention was held with the church at Rocky Springs, July 10, 1886, at 2:30 P.M. No member of the Central Committee was present. Mrs. W. P. Leary, of Minden, was elected president. The meeting was largely attended and a number of societies made favorable reports. Mrs. Bowles was able to report, in 1888, that "there are now forty societies at work in the state; of this number ten have been organized since last May, and the interest in the work seems steadily on the increase. Our contributions have been as follows: To state and foreign missions, \$307.05, and for church building, parsonage and other home needs, \$1,817.90, making a total of \$2,124.90."

The headquarters of the Central Committee was removed, in 1895, from Shreveport to New Orleans. The officers were Mrs. George S. Dodds, president; Mrs. W. V. Crouch, treasurer; and Mrs. P. Lyle, secretary. There was a good deal of indifference manifested among the churches; but by persistent effort others were enlisted and a widespread interest was aroused.

The first meeting of the Woman's Missionary Union, of Louisiana, auxiliary to the Baptist State Convention of Louisiana, was held in Alexandria July 14 and 15, 1889. Mrs. Charles Ammen, of the Coliseum Place Church, was chosen president and Mrs. S. A. Miller, of Baton Rouge, was made secretary. The plan of work adopted the next year was as follows:

1. We recommend that the Central Committee keep in touch with the Woman's Missionary Union of S. B. C., and continue to carry out their plans and recommendations. Also that the Central Committee keep in union with our State Board, and help it whenever possible to promote the cause of Christ in Louisiana.

2. We affectionately urge the Societies to co-operate and to keep in touch with the Central Committee, to report promptly and to help the Central Committee, in carrying out the plans and recommendations submitted to them by the Woman's Missionary Union of S. B. C., and the State Board.

3. That the Societies whenever practicable observe the week of Prayer for China and the week of Self-Denial for Home Missions.

4. Further that the Societies work in harmony with the plans of giving, used by their respective churches, giving their contributions to Missions through the Church Treasurer or Pastor and reporting the amounts to Central Committee. (Minutes of Woman's Missionary Union, 1900, p. 17.)

Miss Georgia Barnette, in 1905, was chosen field secretary, and has ever since filled the office with marked ability and acceptance. This seventeen years of faithful and efficient service is a high tribute to her character and worth.

Under the leadership of the presidents of the Union; Mrs. Ammen, Mrs. Falvy, Mrs. Weishaupt, Mrs. Freeman and Mrs. Stephenson, and their many assistants, the work of the W.M.U. has gone forward by leaps and bounds. There is not an interest which they have not quickened in all of the denominational affairs. Mrs. Charles Ammen, who was so long intimately connected with the societies in the state, in a delightful history of the W.M.U., gives the following general survey:

Year after year our Union has broadened, deepened and widened as the needs have arisen, or as the plans of the general Union brought before it new possibilities of service. There have been added to the original small force of officers, a leader of the Young Women's and Girls' Auxiliaries; and when the work of the Royal Ambassadors came into existence this was added to that of the Sunbeam Superintendent; a College Correspondent; an Editor for the W. M. U. page of *The Chronicle*; a Personal Service Chairman; Mission Study Secretary and to this must be added the twenty-three Associational Superintendents. This last will not be completed until every Association has a consecrated superintendent to press forward the work in her association.

Perhaps this survey would not be complete without especially speaking of the association organizations. The societies in each Association are organized in a somewhat similar way to that of the State Union under the leadership of Associational Superintendents, who do a great work in bringing the work close to the lives of the women of the association, and inspiring and helping their activities. Louisiana at present is blessed with some very fine, consecrated Associational leaders, whom we would delight to mention were there time. The Superintendents hold quarterly meetings of the societies of their associations, and inspire and interest a large force of women, too busy with many home cares to get to the Annual Meetings of the larger organization, save at rare intervals.

We wish to draw attention to the work done by the leaders of the different departments of the work. The Missionary Societies themselves mother various

junior branches, in an effort to stimulate missions among the children and young women of our churches. The Y. W. A.'s are the young women, the G. A.'s who are too old for the Sunbeam Band, the R. A.'s or Royal Ambassadors, are the boys during the teen age, and then the Sunbeams are the little children. The work includes these various branches in its teaching and missionary offerings activities, each department, as we have seen, having its own leader.

We wish to further note the educational work done by the Union through its nearly twenty years of organized work. Since the very first efforts of the societies, there has been an endless stream of leaflets and tracts sent out, especially was this done during the early days, when enlisted women were few, and this was nearly the only way of reaching them. But ever since this flow of missionary literature including pamphlets, missionary programs, denominational papers, copies of minutes and various and sundry missionary material, besides the unnumbered inspirational letters, has increasingly continued, and have gone into the hands, hearts and homes of our Baptist women over the State. Where papers, written for some special occasion, have been exceptionally good, they have been put in tract form, to go on with their mission. And to this a constant effort to further the circulation of *The Foreign Mission Journal* and *The Home Field*, also *The Baptist Chronicle*, and we see something of this side of the educational value of the work. In order to advance the interest and contributions for State missions, there has been gotten up special literature. This at first consisted of programs and tracts to go with them, for a season, generally a day of prayer and study. In 1910 when the interest was beginning to take on special new life, there was started the "*Louisiana Mission Visitor*," an annual filled with the best and latest information that could be gathered, regarding the needs, conditions and growth of the State. These magazines, with collection envelopes, were sent all over the State, and produced splendid results and undoubtedly the great work of today is built upon the efforts of the years that are past. War economy caused a lapse in this publication year, and the program of smaller size was again used. The minutes of each annual meeting, with reports, splendid papers, missionary letters, etc., have been printed from year to year and have formed a record of the service of these whose lives were filled to overflowing with the love of God.

In money contributions we want to note something of the growth of the work. The report of the year we organized, because of the change in time of meeting, was for only nine months, and shows a total for all purposes of something over two thousand dollars, with thirty-eight societies reporting. The amounts to the different missionary objects are not given until the third year after organization, and at this time we have reported \$905.16 for Foreign Missions, and \$407.83 for Home Missions. The going out of Miss Pettigrew had given the impetus to the Foreign Mission offering. The total to all objects this third year is a little over five thousand dollars. Note the gifts to State Missions this third year, and we find \$312.00. Compare that with this past year (see State Minutes). It may be only fair to say that for a long time there was a good deal of prejudice and misunderstanding regarding the reporting of the work and undoubtedly quite a part of the work done was not reported, while today the system of reporting is splendidly perfected and much more accurate reports are made. (Ammen, the Progress of Louisiana Woman's Missionary Union in its Twenty Years' History.)

Frequent notices of the Sunday school have already been recorded in the pages of this history; but a more detailed account is required. In the organization of the Sunday School Board of the Southern Baptist Convention there came

instantly a great quickening in Sunday schools in Louisiana. A new literature, better adapted to the needs of the people, was created; and increased emphasis was added; and almost from the beginning that Board invested money to forward Sunday-school interest in the state. At first the Sunday-school work was connected with colportage; and frequently more emphasis was placed upon the latter than on the former. M. E. Shaddock was much interested, but he was compelled to say that Sunday-school work is in a comparatively neglected condition. He could get no reliable statistics. The most of the work being done was by the State Sunday School Union, which appeared to be quite active. The Baptists had no such an organization. In 1871 a Sunday School Board was established. A Sunday School Institute met in Keachie, July 10, 1873. In the present advanced state of Sunday-school pedagogy, the following "Order of Exercises" is very interesting:

Thursday Morning—10½, Devotional Exercises. 11, What Scriptural Authority have we for the Sunday School Work?—Rev. W. E. Paxton. 11½, Five Minutes Speeches on the above topic; Singing. 12, The Desirableness and the Method of Employing the Labors of all the Members of the Church in the Sunday School Work—B. W. Blackwood. 12½, Five Minute Speeches; Singing.

Thursday Afternoon—2, Singing. 2¼, Eye Teaching in Sunday School—R. S. Jackson. 2¾, Five Minute Speeches Singing. 3, Qualifications of the Successful Sunday School Teacher—T. J. Walne. 3½, Five Minute Speeches; Singing. 4, Question Box.

Thursday Night—8¼, Singing and Prayer. 8½, What Should be the Motives and Aims in the Sunday School Work?—Rev. Beverly. 9, Five Minute Speeches: Singing; Question Box; Singing. (Minutes State Convention, 1873, p. 29.)

The comments were equally interesting. The Sunday school was thought to be Scriptural, and several passages were quoted to prove the contention. Approved question books should be used, but no creed doctrine must be taught, and false interpretations must be avoided. Most of the things were hotly debated and none taken for granted. Such was the beginning.

In 1876 forty-one Sunday schools were reported in Baptist churches in the state, with 221 teachers, 1,469 scholars, 1,100 volumes in libraries and 21 conversions. The Sunday-school interests progressed so favorably that in 1880 an Executive

Board was created and Minden was made its domicile. No agent was employed and no particular advance was made in Sunday schools. M. E. Shaddock was the first Sunday-school evangelist employed (1882) by Louisiana Baptists. The American Baptist Publication Society assisted to the amount of \$250 worth of books and \$50 in Bibles and Testaments for free distribution.

The Sunday-school work continued in a distressed condition. Alarm was expressed, in 1892, at the slowness with which Louisiana Baptists took hold of the Sunday school. "The best statistics at our command reveal the following deplorable condition: Among more than 26,000 Baptists, with 484 churches, we have only 300 Sunday schools. This leaves 184 churches without schools at all, and the 488 teachers and officers in these schools leaves 25,510 Baptists with no Sunday-school convictions whatever." (Minutes State Convention, 1892, p. 11.)

The organization of the Sunday School Board at Nashville added new life and vigor to this work. The Louisiana Baptists expressed the highest satisfaction at the success of this Board. Secretary J. T. Barrett said in his annual report:

The first report reveals the most remarkable success, and has firmly established the wisdom of the move. They are thoroughly prepared to furnish Sunday School literature of every description, with a catechism by Dr. John A. Broadus, which your Board takes this occasion to commend most heartily to all the schools in the State. We have long felt the need of a catechism of Bible teaching for our children. We now have it from Dr. Broadus, who is eminently fitted to give our denomination just what we so much needed. Your Board recommends the literature of this Board as sound, cheap, and our own. Further, every order made to this Board for Sunday School supplies is a direct contribution to missions. (Minutes State Convention, 1892, p. 11.)

In 1909 Rev. J. E. Mixon was elected field secretary and served nearly one year. In some quarters a good deal of ridicule was used in regard to a man receiving a salary to teach "a little book." It was a distinct forward step when in 1911 J. B. Moseley became the field secretary of the Sunday schools. This move was most heartily commended. High ground was taken by the new Sunday-school man. The Convention said:

We heartily endorse his work. He has taught a number of classes of teachers, and already the standard of our teaching force has been raised.

We no longer allow persons because of their willingness to undertake teaching to do this work, but insist that they are capable of teaching, and know the Book before they are allowed to teach.

We believe that our Sunday Schools could and should pay the salary of our Field Secretary, and respectfully urge the Executive Board to adopt some plan that will enlist all the Sunday Schools of the State in this undertaking. (Minutes State Convention, 1911, p. 44.)

Mr. Moseley went to work with a will on February 1. He says of the situation of affairs:

He found no statistics or any information to enable him to know the number of Baptist Schools in the State, the Associational Minutes not showing same, and so it was somewhat difficult to learn the true status of the Sunday School work. There were some splendidly equipped Schools in some of our cities and towns, but the majority of our Churches had no schools. The Secretary realized that he must do some pioneer work—some good foundation work—and thus necessitating his spending the greater portion of his time afield. He decided to stress organization and teacher-training more than anything else, spending at least four or five days with a group of churches conducting a class and then putting in practice the things learned; in other words doing real practical work. Wherever the Secretary has gone he has met the hearty and cordial support of pastor and people. We have made splendid advancement, and in the course of a few years we will have one of the best organized States in our Southern Baptist Convention. (Minutes 1911, pp. 45, 46.)

This is altogether the most satisfactory statement of the Sunday-school situation at that time that could be found.

About this time a number of distinguished preachers of the state died. Rev. W. S. Penick, D.D., was a native of Virginia. He came to the state in 1885, and for a number of years was the successful and efficient pastor at Shreveport. He was the first president of the Executive Board under the present plan of work.

Rev. C. W. Tomkies, D.D., was the first secretary of the Executive Board and had much to do with giving shape and trend to the present plans of state work. As president of Keachie College he did much for education, and especially for young preachers.

On November 3, 1911, Rev. J. S. Campbell suddenly died. He was a native of Louisiana; and for ten years was the recording secretary of the Convention.

In the same year Dr. W. C. Friley died in Franklin, Texas. He was born July 12, 1845, in Mississippi. He was elected State Evangelist at the meeting at Shiloh, in 1878. For four years he served in this capacity, and in a buggy he traveled

over the entire state. For a brief period he was president of Louisiana College.

Dr. H. A. Sumrall, who for seven years was pastor of the First Church, Shreveport, died in 1911, at his post. He was a much beloved and useful man.

I. M. Wise passed away during the latter part of May in his old home in Claiborne Parish, where he had gone shortly before he died. He was another of Louisiana's own sons. By dint of consecrated effort he succeeded in securing a college and theological education, and for many years preached the glorious gospel in Kentucky and his native state, which state he loved with an undying love, and for whose history he was untiring in his efforts. He had written and published one volume of Louisiana Baptist history and was making rapid progress towards others when the work fell from his dying grasp. He did valuable and valiant service for the preservation of the true facts of Louisiana Baptist history, for which we devoutly thank God.

After a period of fourteen years, Dr. Ware resigned as corresponding secretary of the Executive Board. He gave three years to the service of building Louisiana College, in which he was deeply interested. A. L. Johnson, Walter N. Johnson and J. Benj. Lawrence served as corresponding secretary. Then Dr. Ware served three years more as secretary. At the Ruston meeting of the Convention it was determined to remove the domicile of the board from Alexandria to Shreveport and that the Convention elect the corresponding secretary. Dr. Ware asked as a personal privilege that he be permitted to speak. His request was granted and he very feelingly reviewed the twenty years' service he had rendered the denomination, seventeen years of this time having been spent in the office of corresponding secretary. Reference was made to the marvelous and miraculous growth of the Baptists in the state during these years of service and of the part which he had tried to have in this progress. His remarks along this line were tender and timely. In a most commendable spirit he declined to allow his name to go before the Convention for re-election, stating that he did not think it wise for

himself or for the denomination. It was the sense of the entire Convention that Brother Ware had displayed a magnanimous and heroic spirit in this matter, and several feeling speeches of appreciation and commendation were made.

There was accorded to Dr. Ware an enthusiastic demonstration and the following resolutions of appreciation were adopted by a rising vote:

Whereas, Elder E. O. Ware has judged it best not to permit his name to be used for re-election to the office as Corresponding Secretary of the Executive Board of the Louisiana State Baptist Convention for the ensuing year; and,

Whereas, Brother Ware has given seventeen years of his young and vigorous manhood, and the ripened experience, judgment and wisdom of his maturer years to Louisiana Baptist interests; and, unknown to any others, made his home responsible five years ago for the means to meet the pressing needs of the Educational Department of the Convention; and,

Whereas, Brother Ware, by his clear insight and broad vision of our Baptist needs for the present and for future generations, has laid broad and deep foundations, upon which are already being reared beautiful and useful structures that shall more and more redound to the glory of God, and to the uplifting and ennobling and saving of man, as the dim vista of future years flow backward through the narrow channel of time and into the oceans of the past; and,

Whereas, We believe from the analogies of the past and from the substantial nature of the plans and work done by Brother Ware, that, with the blessings of God and the persistent and increasing efforts of his people, these results of his labors shall go on blessing the world and honoring God long after their chief earthly cause and his co Helpers shall be resting from their labors; and,

Whereas, Something of the grandeur of the man is revealed in the facts when the battle is on there is not the twitching of a muscle or the tremor of a nerve, only as they are intensely strung for action; but, when generosity and kindness are shown they so fill his great heart and choke his voice that he cannot address us. Therefore,

Resolved, That we return our heartfelt thanks to God for His gift to us of such a man, for such a time; also to Brother Ware for his earnest and faithful labors for and with us, for the struggles, sacrifices, and uncomplaining hardships he has suffered for us in the seventeen years he has served as Corresponding Secretary of the Executive Board.

That we now offer prayer to God that He will guide him in the future and abundantly bless him in whatever sphere he shall continue to serve the Lord and His people.

That we especially express our deep gratitude to his loving and faithful companion and here pay tribute to her heroic sacrifices which have enabled our beloved brother to do much of the great work that he has done; and that we pray the Father's choicest blessings to be showered upon her and the dear children she is raising to perpetuate the name that must forever be enshrined in the hearts of Louisiana Baptists.

That a copy of these resolutions be furnished Brother Ware and his family, and a copy be published in *The Baptist Chronicle*.

A. M. HENDON,
J. B. WOOD,
J. T. WATKINS,
J. T. MOORE,
L. W. SLOAN.

(Minutes State Convention, 1912, pp. 66-68.)

No secretary ever more richly deserved this tribute of praise from his brethren.

CHAPTER XV

A PERIOD OF ADVANCEMENT

George H. Crutcher, Secretary—The Debt—Numbers—Meeting of Associations—Camp Pastors in the Army—Liberty—Battle of New Orleans—Laymen's Work—Ministers and Laymen's Meeting—A State-wide Meeting for Men—B.Y.P.U.—Rev. C. V. Edwards, President—J. B. Mosely—Encampments—A Hospital—Located in Alexandria—R. P. Mahon—A South-wide Hospital for New Orleans—George H. Crutcher—Newspaper—R. M. Boone Sells *The Baptist Chronicle*—J. R. Edwards—*The Baptist Message*—Associational and State Missions—Towns and Cities—Churches in Shreveport—Foreign Missions—Jesse Boardman Hartwell—J. M. Joyner—Mrs. T. M. Thomas—A. J. Terry—W. D. King—Mrs. Littlejohn—Mrs. Nix—Miss Jessie Pettigrew—Work Among the French—Adolphe Stagg—American Baptist Publication Society—John Henry Smith—The Italians—J. M. Barra—Lawrence Zarrilli—Resignation of Dr. Crutcher.

There is ever a song somewhere, my dear;
There is ever a something sings alway;
There's the song of the lark when the skies are clear,
And the song of the thrush when the skies are gray.
The sunshine showers across the grain,
And the robin trills in the orchard tree,
And in and out, when the eaves drip rain,
The swallows are twittering ceaselessly.

—James Whitcomb Riley.

Rev. George H. Crutcher, of Jackson, Tennessee, was unanimously elected in open session at Ruston, in the year 1912, corresponding secretary of the Executive Board. His acceptance of the position was obtained and a new era began in educational and mission operations in Louisiana.

There was a debt of some thousands of dollars on the board. "At the invitation of Dr. M. E. Dodd, of Shreveport, representatives of all the departments of the state work, with a number of pastors and laymen, met in the Sunday-school assembly room just before the hour for re-assembling Friday afternoon to consider the launching of a state-wide campaign for the immediate liquidation of the debt against the State Mission Board. It was an enthusiastic and impressive hour

and the assembly unanimously and heartily voted in favor of the movement, and Dr. Dodd was asked to present the matter to the Convention. At the proper time he therefore introduced the following resolution, which was unanimously adopted:

"Resolved, That it is the sense of this Convention assembled, that a state-wide campaign should be gone into immediately by all the forces of the state, including State Board members and missionaries, the educational and orphanage forces, the Sunbeam, Y.W.A. and W.M.U. leaders, all combined for wiping out the debt of the State Mission Board; it to be understood that this campaign shall not in any way interfere with the regular schedule of missionary and benevolent offerings." (Minutes State Convention, 1912, p. 76.)

There were among white Baptists in Louisiana, at the time, 60,646 members; 681 churches; 432 preachers and 400 Sunday schools. The total contributions for all purposes were \$190,661.13, and to all missions \$42,357.64. The value of church property was \$960,416.00, and the value of college property \$46,110.00.

The proper time for the meeting of associations for the best interest of missions has always been a perplexing question. An effort was made to adjust the times of meetings so that some one of the general men could attend each of the associations. Not much success, however, attended the efforts.

An important matter came up in regard to camp pastors in connection with camp and naval stations in the World War. The Baptists everywhere sustained President Wilson in his declaration of war on Germany. To their amazement the military authorities refused the Baptist pastors the privileges of preaching in the camps. Strong ground was taken against this action. "All of you are aware of the fact," say Louisiana Baptists, "that again the military authorities have infringed upon the fundamental principles of religious freedom in this country in the elimination of camp pastors from the privilege of spiritual ministry within these posts. The Funston matter which arose a few years ago was dropped by Southern Baptists upon the death of General Funston, and

many of us hoped that a recurrence of this would not be found, within our life-time at least. The fact that it occurred at the most critical period of this great world war to our nation cannot be misinterpreted, but should be understood by us as emphasizing the fact that Baptists need to rescue the doctrine of religious liberty in America, and if we fail in this task now, our grandchildren, if not our children, will be denied the boon for which our fathers and grandfathers fought. Your Board hereby requests this Convention to appoint a discreet, tactful, capable committee to prepare a deliverance upon this question, which shall be given out to the world for educational purposes, as preparatory move in our efforts to reclaim this great principle. The demobilizing of our armies will bring to us an increased social and economic problem, but neither of these is commensurate with the great religious problem." (Minutes State Convention, 1918, pp. 26, 27.)

This action of the government was strongly condemned by a committee of which Dr. A. J. Barton, Alexandria, was chairman. The following cablegram was sent:

"President Woodrow Wilson:
Paris, France.

"Mr. President: The Louisiana Baptist Convention, in annual session assembled, representing officially more than eighty thousand loyal Americans, and representing the spirit of the millions of American Baptists, and of all good Americans, earnestly petitions you to use your influence to the end that the guarantee of religious freedom be secured to the citizens of all nations represented at the peace conference, and to the end that no ecclesiastical organization shall have representation at the peace table." (Minutes, 1918, p. 97.)

The Baptists of Louisiana have universally stood for human liberty. When the Jews and Russian Baptists were persecuted by the Greek Catholic Church the Baptists of Louisiana protested. They said:

Whereas, the Jews, the Stundist, and other people of Russia, have been and are yet cruelly persecuted by a bigoted and barbaric people, and

Whereas, Baptists in all ages have stood for religious freedom and the primary rights of conscience, be it therefore,

Resolved, That in convention assembled, we, the Baptists of Louisiana, extend our sympathies to the persecuted Jews of Russia, and that we hail with joy any measure that will conciliate these pitiable conditions. That we again emphasize the dignity of the soul and assert the right of every person to worship God according to the dictates of his conscience. (Minutes, State Convention, 1905, p. 11.)

And when the anniversary of the Battle of New Orleans was to be celebrated in 1914, they protested most earnestly that it should not be a church affair.

There have been many changes and modifications in the methods of work among the Baptists of Louisiana. Some movements which at first were feeble in action have become very potent. One of this kind is known as Laymen's Work.

There had been conducted, for many years, a meeting in connection with the Convention called a Ministers' and Laymen's Meeting. On rare occasions a layman took part on the programme. The first move that looked toward laymen distinctly taking part in the work of the Convention was offered by A. K. Seago, of New Orleans, at Monroe, in 1898. The resolution was as follows:

Resolved, That a committee of three laymen be appointed by the President of the Convention, whose duty it shall be to address all churches in the State, not now connected with the work of the Convention, in order to enlist them in our work, and also, if possible, to have them represented by delegates at the next session of the Convention, to convene in Alexandria next July, and also to try to induce all the churches to organize and maintain a Sunday School in each church, and also a Ladies' Missionary Society. (Minutes State Convention, 1898, p. 10.)

A state-wide men's meeting was held in Alexandria in 1914. The meeting was a great success. Over three hundred men were in attendance, nearly all of whom remained for the full three days' session. A practical programme, touching on all phases of our denominational work, was well carried out. A fine spirit prevailed, and one hundred men agreed to join a like number already pledged to the tithing system.

Prof. J. T. Henderson made a tour of the state prior to the meeting and was present for the entire session, and the success of the meeting was due largely to him and the untiring efforts of Prof. E. Godbold, who was chairman of the Advertising Committee.

As the meeting was a "Men's Meeting" all of the pastors were included and they did much toward the success of the meeting, and in the same way mention should be made of the assistance of *The Baptist Chronicle*.

Many men were reached who had not been in close touch with missionary work and much good was accomplished.

This meeting was typical of many others which have since been held. Laymen's work has now taken its place among the permanent activities of the churches, and all now recognize the far-reaching influence of the laymen as an organized force in the Kingdom of God.

Louisiana was somewhat in advance of some other states in introducing the B.Y.P.U. Dr. J. B. Searcy, of Monroe, offered a report commending the movement at the Convention, in Amite City, in 1894. This report declared.

The same Providence that opened the door for Sunday School work, seems to have opened the door for more extensive training of our young people in habits of devotion, Bible Study and Baptist history, all of which will lead to loyalty to Christ.

It is sad to know that a very large per cent of our membership do not know why they are Baptists.

There is hope to correct this to a large extent among our young people by patient and persistent effort.

Upon these young people will soon rest the responsibility of our great denomination.

They should now be trained for this responsibility.

We lay no special stress upon plans of work, but we do lay great stress upon the importance of the work itself. (Minutes State Convention, 1894, p. 44.)

The report was signed by six other brethren and it is significant that it was adopted unanimously without debate. The method of conducting the young people's work was left to each church to determine; but it was thought wise that it should be under the general direction of the Executive Board of the Convention. Rev. C. V. Edwards, for ten years pastor of the First Baptist Church, New Orleans, was active in promoting the state organization of the Union and acted as president. Contrary to the history of other states there was, in Louisiana, no apparent opposition. It was regularly and systematically endorsed by the Convention; and reports were made on this subject like there were upon other phases of convention work. Churches were encouraged to organize unions, and many did so.

There was, however, no distinct meeting apart from the Convention, to promote this branch of the general work. The Convention at its meeting in the First Baptist Church, New Orleans, took strong ground. Four resolutions were adopted as follows:

Resolved, First, that we believe the time has come when we should seek to reinvigorate the organization of our young people, or organize the work anew into a State-wide effort; and that this work should hold annual session at same place and on day before annual meeting of this Convention, or at other time and place if found necessary;

Second, That we should have a State-wide Annual Encampment, for the development of this work and for the consecration of our younger forces upon a general denominational effort; or, if deemed best, have two such Encampments, in different sections of the State as conditions may be found to justify.

Third, That the Corresponding Secretary of the Convention, acting with a committee of five appointed by this Convention, take up this matter at the earliest date convenient, and begin the work of enlisting our B.Y.P.U. and Sunday School forces in the general work herein contemplated, and thus lead out as soon as possible into a general State-wide organization.

Fourth, That we request the Sunday School Board at Nashville to give us the assistance of one of its field men for all the time possible during the next conventional year in the establishment and development of the work to be determined by the above permanent committee (Minutes State Convention, 1910, p. 72.)

The next year Mr. Moseley was enabled to report about 60 unions and fifteen hundred members in the state. Two unions, the First Baptist Church, New Orleans, and the Parkview Baptist Church, Shreveport, had attained the A-1 Standard.

This work has grown by leaps and bounds. In a school conducted by the City Union of New Orleans (1923), presided over by Mr. Moseley in the buildings of the Baptist Bible Institute, more than five hundred and fifty persons took examinations. An attractive program is offered each year at the State Encampment.

A HOSPITAL

The first effort to establish a hospital in the state was in the year 1906. W. T. Tardy offered the following resolution:

Resolved, That the president appoint a commission of seven to consider the desirability of locating, building, equipping and operating a Baptist hospital and report to the next Louisiana Baptist Convention.

After due discussion the following committee was appointed to carry out these provisions: W. T. Tardy, Walter M. Lee, Bruce Benton, E. O. Ware, L. W. Wilkinson, R. M. Boone, and J. J. Lowrey. However, this move did not result in a hospital; but it did bring the necessity of a hospital before the brotherhood.

In April, 1916, during a laymen's convention in Alexan-

dria, Dr. J. A. White, a leading physician, a deacon of the Emmanuel Baptist Church of Alexandria, and president of the Scott Street Land and Improvement Company, which corporation owned and conducted a small but good hospital known as the Alexandria Sanitarium, called a number of representative Baptists together and laid before them a proposition to sell to the Baptists of Louisiana the sanitarium stock at fifty cents on the dollar. Some thought that the land company might give the sanitarium to the Baptists. The Baptist physicians finally came to the same conclusion, and when the Convention met in Mansfield these Baptist doctors, having purchased the institution, offered it with conditions to the Convention. The tender was made to the Convention by Rev. W. J. Bolin, pastor of the church at Alexandria, in the following words.

Resolved, That we, the Board of Directors of the Alexandria Sanitarium owned by the Scott Street Land and Improvement Co., do hereby offer the Louisiana Baptist Convention all the stock embracing the entire physical property of the Alexandria Sanitarium free of cost for the following consideration.

To-wit:

First. That they will add to the present equipment additional buildings and equipment necessary for the establishment of a general hospital commensurate with the needs at this point.

Second. That said institution will cost from \$40,000 to \$60,000 and will be maintained and operated as a general hospital, the privileges of which are to be extended equally to all reputable physicians and nurses.

Third. That it is expected in making this offer that immediate steps will be taken toward the accomplishment of the purposes of this transaction.

J. A. WHITE, *President.*
JAS. I. PETERS, *Secretary,*

Alexandria, La., November 20th, 1916.

Having read and explained this offer, Dr. Bolin offered the following resolution in reference to the matter:

Whereas, the owners of the Alexandria Sanitarium have offered to the Louisiana Baptist State Convention said institution upon condition that the said Convention invest in additional buildings and equipment in the immediate future a minimum sum of \$40,000, and manage and maintain a modern hospital for the benefit of mankind:

Resolved, That we express our appreciation of said offer, and declare our approval for a Baptist Hospital for Louisiana, and accept the proposition, and refer the whole matter to our Executive Board for final adjustment of the legal requirements with instructions to proceed in this matter as rapidly as the denominational situation in the state will permit.

On motion of Ben Johnson this resolution and the proposition relative to the Alexandria Sanitarium was referred to the following committee of nine:

R. P. Mahon, E. Godbold, M. E. Dodd, W. J. Bolin, C. E. Jenkins, E. O. Ware, B. F. Gehring, R. L. Baker, Cas Moss. (Minutes State Convention, 1916, pp. 58, 59.)

These resolutions were unanimously and heartily passed. The property consists, with some additional purchases, of a square of ground, four buildings valued at about \$40,000.00. Dr. R. P. Mahon became the efficient superintendent of the hospital. An additional building was erected. It is an imposing structure four stories high, built of steel, concrete and brick, fire-proof and noise-proof. It is connected with the old building by a two-story runway. The entire plant is heated throughout by steam, and furnished and equipped with everything needed in an up-to-date, modern, hospital. In addition to the hospital building a large frame building that was on the lot purchased was reconstructed and is used as a dormitory for nurses. A training school for nurses was added. Dr. R. P. Mahon served as superintendent of the hospital until August, 1920, when he resigned to become head of the Department of Modern Languages in the Baptist Bible Institute.

A suggestion was made at the meeting of the Orleans-St. Tammany Association, at the Central Church, New Orleans, by Dr. George H. Crutcher, September 10, 1919, that a first-class sanitarium be erected in this city. Rev. F. C. Flowers offered the following resolution which was carried:

We desire to place ourselves on record as favoring the erection of a first-class Baptist Sanitarium in New Orleans at as early a date as possible. We are confident that a hospital owned and operated by Baptists would bring rich returns both in healing the bodies and saving the souls of men and women. We recommend that the matter be laid before our State Convention and our Home Board, with the request that a movement be started looking toward this end as soon as possible. (Minutes Orleans-St. Tammany Association, 1919, p. 16.)

On the 12th of November following, at the Convention in Alexandria, the following resolution was read by Dr. Crutcher and approved by the Convention:

Whereas, the Orleans-St. Tammany Association at its last session formally took the initiative in the establishment of a Baptist Hospital in New Orleans, and authorized the presentation of the enterprise to Louisiana Baptist Convention and the Home Board, and

Whereas, the urgent need of such an institution is painfully apparent,
Be it resolved:

1st. That this Convention most heartily endorses the idea of the early construction of a first-class Baptist Hospital in the Metropolis of the South, and

2nd. That we refer the proposition to the Executive Committee of this Convention to present to the Home Mission Board, and take any other action they deem best calculated to secure the realization of this worthy purpose. (Minutes State Convention, 1919, pp. 17, 18.)

The matter of a hospital for New Orleans was brought before the Executive Committee of the Southern Baptist Convention, February 19, 1920. Dr. F. S. Groner, chairman of the committee, reports as follows:

At a meeting of the Executive Committee of this Convention held at Nashville, February 19, this year, the brethren of Louisiana and New Orleans presented an appeal for the building of a great hospital in the City of New Orleans. This request was referred to your Committee with instructions to make such recommendations as might seem wise. Your Committee has investigated the New Orleans request with much care and interest, seeking to obtain such information and facts as would enable us to make a consistent and timely recommendation. (Minutes Southern Baptist Convention, 1920, p. 69.)

After reciting at length the need of such a hospital in New Orleans, the following recommendations were offered and adopted:

As an evangelistic proposition it is doubtful if any sanitarium in America would have an opportunity equal to a great Baptist hospital in this city. Of the 1,554 hospital beds in New Orleans all but 80 are at present under non-Protestant and non-Baptist control. Shall the Baptists, the great dominant denomination of the Southland, permit this condition to longer continue in this, which in many respects is the greatest of our Southern cities?

In view of the foregoing facts and others equally as convincing, but too numerous to recite, and in view of the inability of the Baptists of Louisiana and New Orleans to build such an institution, your Committee recommends that the construction of a Baptist Hospital in the City of New Orleans be referred to the Home Mission Board, with the request that this Board take under consideration the proposed enterprise, and if it be found feasible, proceed with the construction of the institution; provided, that the Board shall receive sufficient encouragement from the Baptists of New Orleans and Louisiana, and from the business interests of New Orleans. It is to be understood, of course, that the proposed hospital shall be the property of the Home Mission Board and shall be under its direction. (Ibid, p. 70.)

The next year the following report was adopted by the Southern Baptist Convention:

Baptist Hospital for New Orleans—At a meeting of this Convention a year ago the matter of building a hospital in New Orleans was referred to the Home Mission Board, with the request that this Board take under consideration the proposed enterprise, and, if found feasible, to proceed with the construction of the institution. A very desirable site consisting of two entire city blocks had been decided upon for the location of the institution provided title to the property can be conveyed in a manner satisfactory to the Home Mission Board. The Association of Commerce of New Orleans proposes to present this site to the Board and the matter is now pending between the Home Mission

Board and the Association of Commerce. It is the earnest hope of your committee that this seriously important matter and wonderful opportunity shall continue to be handled with all possible wisdom and dispatch to the end that Southern Baptists shall, in the not distant future, erect in the Crescent City a hospital of such proportion that it shall be at once a stronghold for our cause, a channel of service and blessing, and an adequate expression of our Baptist faith and purpose. (Minutes Southern Baptist Convention, 1921, pp. 48, 49.)

And this was followed by the action of the Southern Baptist Convention at Jacksonville, Florida, 1922, as follows:

It is the conviction of your committee in view of the generous and indulgent attitude of the city of New Orleans, that this Convention in justice and in all good conscience has no choice but to authorize the building of this institution, and proceed with the construction of same as early as we can, therefore, we conclude this report with the following memorial:

Whereas, at two annual meetings, the Southern Baptist Convention, acting upon the report of this hospital committee, approved the building of a general and research hospital at New Orleans, provided the citizens of New Orleans would donate a suitable site; said site to be approved by the Home Mission Board, and

Whereas, The Home Mission Board appointed a Committee to select such a site in the city of New Orleans, and

Whereas, the committee did select a site consisting of two full squares of ground situated on Napoleon Avenue, and

Whereas, seven hundred and fifty-nine citizens of New Orleans have contributed to the fund with which the site selected and approved by the Home Mission Board for the location of the Baptist Hospital is to be paid for, and the site has been purchased and formally tendered to the Home Mission Board, and

Whereas, the municipal government of New Orleans has issued a formal permit for the use of said site for the Baptist Hospital, and

Whereas, the Association of Commerce, representing the city of New Orleans, has complied in every particular with its agreement with the Home Mission Board; now

Therefore, your committee recommends that this Convention approve the steps thus far taken by the Home Mission Board in its negotiations with New Orleans and instruct the Board to accept said site and finance and build the hospital as contemplated by this Convention; provided, that the Board will not be required to break dirt and begin actual construction under two years from the date of the transfer of the site to the Board, unless the finances of the Board shall justify starting sooner. (Minutes Southern Baptist Convention, 1922, p. 89.)

This action was reaffirmed by the Convention, in Kansas City, in 1923; and provision was made that work should begin December, 1924.

NEWSPAPER

Now again there was a change in the management of *The Baptist Chronicle*. For fifteen years the paper had been under the control and management of Rev. R. M. Boone. It was published as an individual enterprise in the interests of

the Baptists of Louisiana. When the burden became too heavy for one man to carry, a stock company was organized and Rev. Bruce Benton, who had been pastor at Baton Rouge, became editor. Rev. J. R. Edwards, who had long been one of the most influential Baptists in the state, and others, expressed their appreciation of the retiring editor. The Convention at Winnfield, on July 18, 1903, said of him:

That we hereby express our sense of gratitude to God for the servant he gave us; of appreciation for the servant for his fidelity and untiring devotion to the cause dear to our hearts; and our most cordial assurances of affectionate regard for him and his interests, that on him and his the rich, choice blessings of our Heavenly Father may now and ever abundantly rest. (Minutes Louisiana Baptist Convention, 1903, p. 29.)

The paper struggled along with different owners and editors till 1912, when it was resolved:

In order to put our State organ, *The Baptist Chronicle*, on a solid basis, that a committee of three be appointed to raise a sufficient sum of money in voluntary gifts from the brethren to buy the paper from the present owners and make it the property of the Convention, and that this committee begin its work at once. And that the Convention elect the editor of the paper, the present editor, O. J. Peterson, to be the editor-elect for the ensuing year. (Minutes State Convention, 1912, p. 73.)

The chairman of the committee was Elder J. R. Edwards. He was thoroughly conversant with the situation, had served as president of the Convention, preacher of the sermon, missionary and pastor, and was competent as were but few men to act in this critical situation. The movement, however, resulted in E. O. Ware buying and editing the paper.

There had long been a desire expressed by many that *The Baptist Chronicle* should be owned and operated by the Convention. The following report by Chairman B. H. DeMent, made at Alexandria, November 12, 1919, gives an account of the transfer of the paper to the Convention and the change of its name to *The Baptist Message*:

Your committee appointed to report on the tender of the Holding Committee of *The Baptist Message*, beg leave to report as follows:

Your committee carefully examined the following report:

"Report of R. P. Mahon and E. R. Gandy, Chairman and Sect. and Tr. of the 'Holding Committee of *The Baptist Message*.'

Pursuant to the instructions given us by the Holding Committee at a meeting held at the Bentley Hotel on July 18, 1919, which instructions are set forth in the minute of that meeting, we proceeded with the negotiations with Dr. E. O. Ware, owner and editor of *The Baptist Chronicle* and on the 21st of July 1919, the matter was closed out and the deal consummated: The purchase price was \$8000.00—\$4000.00 cash and the balance of \$4000.00 by a note

signed by R. P. Mahon, E. R. Gandy, A. J. Barton and C. Cottingham. This note bears 8 per cent interest per annum and falls due on Jan. 1, 1920. The \$4000.00 cash was secured by Dr. Geo. H. Crutcher, through the Bank of Commerce, Mansfield, La.

In behalf of the committee we at once took over *The Baptist Chronicle* subscription list, the furniture in the office of Dr. Ware and the Bibles and other books then on hand and the following issue of the paper came out as *The Baptist Message*.

W. H. Barton was secured as managing editor; Dr. M. E. Dodd graciously assumed the responsibility of writing our editorials until the meeting of the Convention. The office was moved from *The Baptist Chronicle* office to suite No. 5 in the Haas building on Fourth street; new fixtures and furnishings were bought and we have now well furnished and comfortable quarters. Mr. Otto Hake, an expert office man, was employed to take charge of the books and to help in many other ways, and Mrs. Delahoussaye has acted as stenographer. The whole business has been re-organized and every one connected with the paper has given to it his undivided time and attention. When we took over the paper the books showed 3852 bona fide subscribers—today we have 6150.

As officers of the committee we feel that the men who have been employed to get out the paper, and Dr. M. E. Dodd who has written the editorials without compensation, deserve the highest commendation at our hands and the lasting gratitude of the denomination. We have come to the meeting of the State Convention at which time our term of office ends and we present this report together with our financial statement that you may know whether or not we have been faithful stewards.

R. P. MAHON, *Chairman*,
E. R. GANDY, *Secretary*.

November 1, 1919.

Alexandria, Louisiana, November 12, 1919.

In keeping with the plan, previously agreed upon, the following resolution was adopted at a meeting of the Holding Committee, held in the *Message* office, on the morning of November 12:

Whereas, *The Baptist Chronicle* was acquired by a committee on July 21, 1919, with a definite and distinct understanding that it be tendered to the Baptist State Convention at the annual meeting to be held in this city of Alexandria, on November 11-14, and

Whereas, this body is now in session, therefore,

Be it resolved, that the committee, through its chairman, make a formal tender of *The Baptist Message*, formerly *The Baptist Chronicle*, to the Baptist State Convention on the same terms at which it was purchased, and in the event this tender is accepted, the Convention, through such agencies as it may appoint, shall take charge of *The Baptist Message* at once; the new ownership accepting all financial responsibilities and coming into possession of all the resources of *The Baptist Message*.

R. P. MAHON, *Chairman Holding Committee*.
E. R. GANDY, *Sec.-Treas. Holding Committee*.

After a thorough conference of the committee with the chairman of the Holding Committee and the Business Manager of *The Baptist Message*, and examining carefully into the assets and liabilities of *The Baptist Message*, finding the business in a satisfactory condition, therefore, recommended that this Convention accept the tender of said Holding Committee.

B. H. DEMENT,
H. T. CORNISH,
H. M. BENNETT,
M. C. CARGILL,
C. F. ALMAND.

Since this arrangement *The Baptist Message* has been published and owned by the Convention. The present editor is Finley W. Tinnin and F. J. Katz, business manager.

MISSIONS

It is manifest that from the beginning of the history of the Baptists of Louisiana missions has occupied a large place. Some form of Associational or state missions has been the most prominent feature of every decade. At first the Baptists of the state were largely a rural people. Everywhere the sacrifice of the country and village preacher has been recognized. Some of them men of limited education; others who by a study of the Bible and such books as they possessed became mighty preachers of the Word; while a few here and there were high school or college men. But in all alike their zeal was unbounded and often heroic. Such work as this made some sections almost solidly Baptist.

Beginnings in the towns and cities were often more difficult than in the country. Practically the church, or churches, in every town and city was the direct result of missionary work. Recognition of this fact has been made all through these pages. Such places as Lake Charles, Opelousas, Ruston, Natchitoches and, in fact, an innumerable list fall under this designation. The great church at Monroe was founded under the ministry of John A. McGuire, the missionary of fire; now presided over by the gifted Frank Tripp. Only a few brief years ago Alexandria was without a church. George W. Bolton, a distinguished layman and other associates of like metal, laid the foundation of the present Baptist prosperity of that city, directed by the Emmanuel Church, now under the ministerial direction of D. I. Purser, son of the former president of the Convention, and the Calvary Church, which had for its pastor A. J. Barton, D.D., known for his ability as a preacher and social worker. Besides the churches already mentioned in New Orleans there is the Central, which is now served by the senior Baptist preacher of that city, W. A. Jordan. There are also other young and growing interests and missions which give great promise of usefulness. The one church at

Shreveport has multiplied into others. The First Church of that city has the distinction, under the leadership of the gifted and consecrated M. E. Dodd, of leading in contributions the past year, all the churches of the Southern Baptist Convention. The contributions for all purposes in 1921 were \$221,301.28. In the more than ten years pastorate of Dr. Dodd the church has increased from some six hundred members to two thousand five hundred and fifty-four.

The building of this church has features which are outstanding in style and structure. For instance:

The new \$500,000 building of the First Baptist Church of Shreveport, La., used for the first time April 9, contains features heretofore unknown in church architecture. A 10-story tower, together with connecting rooms in the annex, furnishes quarters for a Sunday School of 3,000 and 12 young people's societies. One of the first radio broadcasting stations in the world owned and operated by a church is installed in the tower, and sermons, lectures, musical concerts, etc., will be broadcasted daily. The auditorium has a seating capacity of 3,000, and will be used as a civic and educational center, being fitted with costly organ, an echo organ and a chime connection. The roof garden with accommodations for 1,000 forms the fourth floor of the main building, and will be used during the summer for outdoor services, musical concerts and social gatherings. A banquet room will seat 500 at two tables. A gymnasium is located on one of the upper floors in the tower; a fully equipped nursery is in the basement, under the supervision of a nurse who will care for the children while their parents are at church or while shopping. A dining room will serve lunch to several hundred working girls daily. A 13-bell chime occupies the ninth floor of the tower. The structure, uniting the main building of four stories and the tower contains 51,000 square feet of floor-space, and it is in use every hour of the week, ten workers being employed to supervise the various activities. (*The Literary Digest*, June 24, 1922, p. 31.)

The list of churches mentioned above which have obtained a high degree of prosperity is by no means exhaustive. There are others which have been assisted by the State Board which have obtained a phenomenal growth.

A distinct account must likewise be taken of the monumental work of the Home Mission Board of the Southern Baptist Convention. Since that board was organized in the year 1845, there is scarcely a period in all the intervening years that it has not assisted, by its counsel and contributions the Baptists of Louisiana. This assistance has been rendered to every section of the state; but it is pre-eminently true of New Orleans. To go into detail on this subject would practically be to reproduce most of the events which have already

been narrated in these pages. No one can overestimate the services of the Home Board to the Baptists of Louisiana.

From a people who have always advocated, contributed to, and prayed for foreign missions, as might be expected there have been a number of missionaries who have gone out from among the Baptists of Louisiana.

The first to go to the foreign field from this state was Jesse Boardman Hartwell. He was at the time professor of mathematics in Mt. Lebanon University. His father was the distinguished Jesse Hartwell, president of that school. I have these words from his granddaughter: "I am only writing you a few of the facts connected with the life of my grandfather: 'When a young man, Rev. Jesse Hartwell was very anxious to become a foreign missionary, but he was providentially hindered from doing so. So he prayed for many years for the great mission task. His old Bible is still stained with tears. Those who knew him best often heard these prayers and saw the streaming tears. He prayed to God that a son might be given him who would go as a missionary to the heathen. Six daughters were born, but his faith never wavered. These daughters proved a blessing to his home, but he knew that God would answer his prayers, so the seventh child was Jesse Boardman. His intimate friend, Rev. Luther Rice, a returned missionary from Burmah, companion of Judson, came to his home on the day of his son's birth. Grandfather met him at the door with these glad tidings: 'My missionary son is born today!'"

Jesse Boardman was converted at about six years of age. All his life he felt he was born to work among the Chinese. For a number of years he was a student in Howard College, Marion, Alabama. He was Professor of Mathematics in Mt. Lebanon University when he received his appointment by the board in 1858. He went out from Rehoboth, now Mt. Lebanon Church.

Mr. Hartwell and his wife, who was Miss Eliza H. Jewett, of Macon, Georgia, sailed in November, 1858, and arrived in Shanghai, March, 1859. For many years he was a faithful missionary in China. He only returned to this country

on account of health conditions, when he preached to the Chinese in San Francisco.

Rev. J. M. Joiner, a native of Louisiana, attended the Southern Baptist Theological Seminary and spent a period of time in Louisiana in the interest of foreign missions. He was appointed missionary to China in the year 1884 and resigned in 1886.

D. A. Wilson was born in Ouachita Parish, Louisiana, August 9, 1858. He went to Mexico on the invitation of Dr. W. D. Powell, in 1886, without appointment. Shortly afterwards he was accepted as a missionary by the Foreign Mission Board and remained in that capacity until 1897, when he resigned. He published the *Expositor Biblico*, and the *Sunday School Quarterly*, which became very popular.

J. E. Hamilton, a native of Louisiana, was appointed in 1899 to Brazil as a missionary. Upon his death, which occurred in 1904, his brother, D. L. Hamilton, took his place. He was born in Cameron Parish, Louisiana, May 26, 1862. He graduated from Keachie College, Louisiana, and was active in the pastorate and school work in Texas for several years. Mrs. Hamilton was Miss Jennie Albertson. She was born in Grimes County, Texas, August 29, 1876. She attended Liberty, Herman and Business College and taught in the public schools of Texas.

Mr. and Mrs. Hamilton were appointed missionaries in 1905. For years they worked in the Pernambuco Baptist College. Mr. Hamilton is now in charge of the evangelistic work in and around Pernambuco.

Rev. W. F. Hatchell, Livingston Parish, Louisiana, went to Texas in childhood. Nacodoches University, Texas, two years; Baylor University one year; S. B. T. Seminary, 1895. Pastoral work in Texas. Appointed December 20, 1900. In charge of evangelistic work in city and country, Juarez, Mexico.

Mrs. T. M. Thomas went to China in 1904 and resigned in 1908.

Mrs. Evelyn Corbitt Leonard was born in Natchitoches Parish, Louisiana. High school, Shreveport, Louisiana. One

year in W.M.U. Training School. Graduated in Louisville Free Kindergarten Training School. Appointed June 3, 1910. Married Rev. C. A. Leonard, and sailed September 20, 1910. Educational and evangelistic work, Laichowfu.

Rev. A. J. Terry was born in Evergreen, Louisiana, July 5, 1883. He attended the Louisiana State Normal School, Richmond College and the Southern Baptist Theological Seminary. Mrs. Lulie Sparkman Terry was born in Wauchula, Florida, May 24, 1887. She attended the local schools and the W.M.U. Training School in Louisville, Kentucky. Mr. and Mrs. Terry went to Brazil in 1912 and engaged in evangelistic work in the State of Piauhy.

Rev. W. D. King, Robeline, Louisiana, September 28, 1888, moved to Arkansas in childhood. University of Arkansas two years. Ouachita College one year. S. B. T. Seminary, Th.M., 1914. Appointed May 14, 1914. Educational and evangelistic work, Kwei Lin.

Mrs. Marguerite Pierce Littlejohn, daughter of Dr. and Mrs. A. M. Pierce, of Lake Charles, La., was appointed May 22, 1922; sailed in August same year. Work in China.

Mrs. Minta Oxford Nix was appointed June 9, 1921, to work in Fukuoka, Japan. She sailed August same year.

Miss Jessie Pettigrew went to China from another state; but she came to New Orleans in 1898. She was a nurse in Touro Infirmary and sailed for China January, 1901. By a special arrangement with Dr. R. J. Willingham she was adopted by the Baptist women of Louisiana, and supported by their Christmas offerings. This was continued until the Seventy-five Million Campaign.

Miss Julia Meadows and her brother were from Haynesville, Claiborne Parish. He came home on a vacation and died before his return.

The largest offering made by the Baptists of Louisiana for foreign missions was in the year 1921, which was \$52,788.94.

There has been a special phase of mission work in Louisiana that has hardly a parallel in this nation. That is work among the French. This was not preaching to foreign populations, since the French were the settlers of the state. This

territory was ceded by France to the United States; and the French were already in possession. So when the Americans came into possession they were the new people. The French were not only numerous but they were established in their religion, customs and laws. Any infringements upon their rights or prejudices were bitterly resented. It was therefore difficult to prosecute work among these people. Nevertheless it was attempted and has met with fair success.

As early as 1873 Adolphe Stagg was employed to preach among the French. He was born December 16, 1834, near Opelousas, in St. Landry Parish. He was converted from the Roman Catholics and united with the Mt. Olivet Baptist Church, in 1872. In this year he was described by Rev. Thomas E. Muse, of Evergreen, "in Adolphe Stagg we have an opening wedge. A Creole himself, more fluent in the French than in the English language, of high repute and extensive influence among his own people, it would be hard to find one more fitted to the work." (Louisiana Association Minutes, 1872, p. 10.) He was every inch a man; a member of the Louisiana Legislature and eleven years moderator of the Louisiana Association.

In 1873 he was employed to labor among the French. He was the first French missionary employed by the Louisiana Baptists. He assisted in constituting many churches, among them Opelousas, Eden, Mt. Nebo, Faquetaique, and Memon. He departed this life April 17, 1914, beloved of all.

Amelia Danzal and John F. Shaw were associated with Stagg for years. The former was converted on hearing a Negro Baptist preacher, united with a Negro Baptist church and withdrew on the advice of Brother Stagg. A Parisian Frenchman, C. Delphine, and Rev. J. R. Cason, son of a French missionary in Africa, also labored among the French.

On the consolidation of the boards in 1885, French missions were made a permanent feature of state missions. Brother Stagg along with his preaching distributed Bibles, Testaments and tracts printed in French.

Rev. O. Derouen was employed to visit among the French at the instance of the women who assured the State Mission

Board that they would raise his salary, over and above their other contributions to state missions. Brother Derouen was a personal worker and not a great preacher, but he won to Christ L. C. Smith, who is a peer among gospel preachers. He created a good atmosphere for the gospel wherever he worked. Eternity alone will reveal the full reward of his doings.

Much encouragement was manifested in the French missions, in 1888. The corresponding secretary was enabled to report:

In this mission since the last Convention quite a number have been baptized, two churches organized and several others will be constituted in the near future. In addition to this our missionaries have distributed Bibles, Testaments and tracts. They also report larger congregations and a growing disposition on the part of the people to receive their ministrations. The Executive Board at the suggestion and by the advice of the brethren of the Louisiana Association, engaged Brother Aurelie Dauzart and sent him forth to labor in conjunction with Brethren Stagg and Shaw. He is said to be a man of worth and consecration. From the reports and letters of these missionaries the information comes to us that there are clear indications that the day is not far distant when a rich harvest will be reaped among this people. (Minutes State Convention, 1888, p. 8.)

The American Baptist Publication Society paid six hundred dollars on the salary of one of these missionaries.

It was recognized that work among the French was necessarily slow. A people cradled in infancy and rocked to manhood in ritualism is not won in a day. Some people who live, vote and help largely to make up the constituency of the state are but little removed from the beliefs of Mexico and other Roman Catholic countries.

Work among the French was doubled in 1914. Several churches were organized and splendid revivals were held in a number of communities.

The work among the French has made good progress. The following statement from the pen of John Henry Smith is a fine resume of gospel work among the French peoples of south and southwest Louisiana: The first English Baptist church among the French people to be mentioned is Mt. Nebo, near Reddell, La., about forty miles south of Alexandria, on the Rock Island railroad. This church is about thirty years old and has a membership of about forty. Within a radius of some five miles of this church are about one thousand peo-

ple, ninety-five per cent of whom are of French descent, while eighty-five per cent speak the dialect only.

Still farther south on the Rock Island we find the prosperous little town Eunice, where another of our English churches is located. This town and vicinity has a population of about four thousand, ninety-five per cent of whom are of French descent, and eighty per cent of whom speak the dialect only. This church is a small church, with a membership of about one hundred and twenty.

About eight miles of Eunice there is Pilgrim's Rest, the largest and the most prosperous country church in the state. It is located in one of the richest sections of the South. In this vicinity there are about fifteen hundred persons, seventy-five per cent of whom are of French descent. This church has a membership of about three hundred and supports full time preaching.

Farther south, at Branch, Louisiana, is Elizabeth Memorial Church, with a small membership and about eight hundred people within reach of the church. The most of these speak French only.

West of Branch there is a small town, Iota, with a church organization, but without a pastor. This town and vicinity has a population of about one thousand, most of whom are French-speaking people.

Somewhat southeast of Iota are two of the most beautiful little towns in South Louisiana—Rayne and Crowley. These two towns have together about eight thousand inhabitants and at each place there is a prosperous Baptist church. The French population is not so great in this section, though it is large.

Before going farther south let us turn toward the west. Almost direct west of Crowley, on the Southern Pacific railroad, we find the prosperous cities of Lake Charles, Westlake, Sulphur and Vinton, all of these have from one to three Baptist churches each; in these places and their vicinities altogether there are about fifteen thousand people, a large percentage of whom speak French only. Going back to the southwest we find Estherwood, Abbeville and Gueydon, with

a small Baptist church each and a large percentage of people speaking French.

Opelousas is one of the oldest towns of the state, almost in the center of St. Landry Parish, on a branch of the Southern Pacific railroad. This town and its vicinity have a population of about twelve thousand, almost ninety-five per cent of whom are of French descent, and about seventy-five per cent speak French only. This town has a Baptist church with a membership of about one hundred, and is about thirty-five years old.

Still farther south, on the main line of the Southern Pacific, we find Lafayette. The town and its vicinity have a population of about twelve thousand, the larger per cent of whom are French. We have a Baptist church here with a small membership.

Traveling in a southeastern direction, we pass through several parishes before finding a Baptist church.

FRENCH CHURCHES

The first French Baptist church we will consider is about forty miles south of Alexandria, on the Rock Island railroad, near Reddell, Louisiana. Pin Clare is about five years old, has a membership of about forty and has, within a radius of five miles, about five hundred people, all French.

Mamou is on a branch of the Southern Pacific and the Rock Island railroads, three miles east of Pin Claire. This church is seven years old; has a membership of about 100; within a radius of two and a half miles from this church there are about five hundred people.

Ville Platte is about twelve miles east of Mamou on a branch of the T. & P. This town and vicinity has a population of about two thousand six hundred, and ninety per cent speak French. Just a bit of history may be permissible here:

In the summer of 1913 Brother L. C. Smith, Miss Pearl Smith, and the writer were at Reddell holding a meeting among the French people, when we received a letter from Dr. Crutcher, and at the same time one from Miss Emily Guillory, of Ville Platte, both asking that a minister be sent

to the latter place. We went and looked over the field as Dr. Crutcher had directed and found this girl and her mother alone in a little hut. They were having to work in the field for a living, but at the same time taking her Bible with her, Miss Emily went about telling her people about her Saviour and Lord. We found that the seed had been sown by this godly girl and that the field was ready for the harvest. So we went there, with Dr. Cote added to our force; we preached the Word for three weeks, and organized a church with 26 members. Truly "one soweth and another reapeth."

Twelve miles south of Ville Platte is Chataignier. Out from this little village about four miles is the Faquetaique Baptist Church, where five years ago the minister of God had to have seven deputies to stand guard while he buried thirty-five with Christ in baptism. The present membership of the church is about one hundred and twenty. In this vicinity there are about one thousand French people. The only French Baptist school in the state is located here. This is the home of Rev. L. C. Smith, the apostle of French Louisiana.

The Sulphur Baptist Church, which has about thirty members, is situated in the section of Sulphur known as "Portia Town." The three hundred inhabitants of this part of the town speak French almost altogether. One of our French missionaries, C. Derouen, lives here.

Nunez, another Baptist church, is about three miles east of Kaplin and six miles west of Abbeville. Within a radius of two miles and one-half there are about nine hundred people, all of whom speak French. Brethren Olivier and C. Derouen held a meeting there last summer (1915), and organized a church of thirty-four members.

Riceville is situated three miles north of Gueydan, and has within a radius of two and one-half miles four hundred people. Brethren Olivier and C. Derouen also held a meeting here and organized a church with fourteen members.

Bourg is some twenty miles southeast of Houma, and has a population of about five hundred people and is one of the richest countries in the land. Brother C. Savoie, one of our missionaries, lives here. There are a large number of In-

dians in this section who speak the Creole language, and our missionaries have done some work among them.

Often the lives of our missionaries are in danger while in South Louisiana, for it is a priest-ridden country. At Sulphur during the meeting last summer showers of eggs came into their places of worship, almost striking the preacher while he was speaking. A number of similar instances can be given.

During our meeting at St. Landry in August, I received a telegram asking me to go to Ville Platte to bury a child. On reaching the city I found everything ready for the burial. The Protestant cemetery is located behind the Catholic church, and is surrounded by Catholic property, thereby making it necessary for the funeral procession to pass over Catholic grounds. Accordingly the priest charged them one dollar (\$1.00) to pass over. They paid the sum and the funeral procession had gone through. When I started across the property, the priest asked me to get out, stating that he did not want me in his pulpit. I told him I was not going into his church, but to the cemetery to bury the child. He said that if I did not get out he would set the sheriff on me. At this point I told my driver to drive on. When we started the priest called for his gun and ran ahead of my horse, and turned my buggy around. My friend and brother, Mr. McGee, who was driving, said, "We'll go and get the sheriff." We went to the sheriff's office to ask for protection, but the officers (being Knights of Columbus), said they could not give it. We then went to the town marshal and after sometime he decided to go down and talk to the priest. My time was limited in which to bury the child and to catch the train back to my meeting. The priest, after holding me off until a late hour, said that if I leave off the Scripture reading and the sermon, go in and bury the child and pray, he would agree to my going in, so nothing else being possible, we went in and buried the child and prayed. Now this is a case where the Bible was closed at the muzzle of a shot-gun. Truly Louisiana's fields are white. (*Louisiana Mission Visitor*, October, 1916, pp. 15-17.)

In regard to mission work among the Italians, there was a different state of affairs. It has been in more recent years that they have been in Louisiana in any considerable numbers. These people can be dealt with as are other foreign populations; and only such general problems as confront populations of foreign countries, and such special problems as local environment may add, are to be surmounted.

Work was begun among the Italians in Louisiana in February of the year 1914. Prof. J. M. Barra, a native of North Italy, came to this state by the way of the West Indies. He then identified himself with the Baptists. After a study of conditions for two months he located at Amite and opened work there and at Independence. A church was organized at each of these places and two missions were operated at other points. Rev. Lawrence Zarrilli, a graduate of the Southern Baptist Theological Seminary, took charge of this work in 1916; and the work greatly prospered under his care. Prof. Zarrilli, in 1918, became a professor in the Baptist Bible Institute. The following highly favorable account was given of the Italian work:

God's favor has rested in a peculiar way upon our Italian work. With just one missionary and two churches unto each of which he has sought to preach every Sunday; with the large number of outstanding communities in the state, whither he has made an occasional visit, and then in following the instructions of this Convention, having recently assumed the position of Italian instructor in the Baptist Bible Institute, you can understand that no one phase of the work could have been intensified in a very great way, but the Lord has smiled upon us in that He has moved upon the hearts of several of the Italian young men to prepare themselves for the work of the gospel ministry among their own people. He has crowned His testimony of approval upon our work in bringing into our fellowship within the past year a converted Catholic priest, who is now studying in the Bible Institute, preparing himself for the Baptist ministry among his own people. We should thank God and take courage. (Minutes State Convention, 1918, p. 24.)

To these two churches, Amite and Independence, Jerome F. D'Arpa preaches. The Calvary Baptist Church, of New Orleans, was organized two years ago. It has a membership of 43 and is doing a magnificent work under Pastor Zarrilli of the Baptist Bible Institute. It worships in a commodious house on Esplanade Avenue, and is favorably located in the midst of a great foreign population.

After eight years Dr. Crutcher resigned as corresponding

secretary of the Convention Board. His work was duly appreciated by all, and the following resolutions express the opinion of the Baptists as to his services:

Your committee is deeply conscious of its inability to properly put into words the sentiment of this board concerning the going of Dr. Crutcher from the work of leadership in our state work. We are also sensible of the fact that it is difficult to speak of his work in the state as the servant of this board without seeming to be extravagant. We do, however, gladly make mention of a few facts touching the history of his tenure of office.

First—We do, with deep gratitude, record our sincere thanks to Almighty God for sending our beloved brother to us, and for the great wisdom and tact shown by him in leading our denominational forces with consummate skill through the transitional period of the past seven and one-half years. We devoutly thank God for the skill he has shown in marshalling all the forces of the denomination in the state, and concentrating them upon the supreme task of making Jesus King in the lives of multitudes of men and women. If we could, without unseemly pride, we would mention the further fact that through the consecrated leadership of Dr. Crutcher, Louisiana affairs, denominational speaking, have been literally "placed upon the map" of denominational life in the Southern Baptist Convention. His leadership has been delightfully recognized by the forces of the denomination outside of Louisiana, and from every quarter the Baptists of Louisiana have been congratulated upon our destinies as a denomination. And, how gladly, for the most part, have our people responded to his leadership; and how marvelously has our gracious Heavenly Father blessed both leader and people. What mountains of gratitude should our grateful hearts pile up at the throne of Divine Grace for having given us such a leader! From the day he began his work with us, he has led us from victory unto victory, leading the denomination to adopt such policies as has made our success as a people, the object of laudatory comment, not only to Baptists everywhere to whom the news has come, but by other Christian bodies in our state as well. To God we ascribe the glory, as we devoutly record our soul's deepest conviction that our brother, this board, and the Baptist people of that state, have been divinely used in the accomplishing of these happy results.

How could this board and our Baptist people throughout the state do otherwise than deeply regret the resignation of this noble leader! But while we do so deeply regret to lose Dr. Crutcher from the secretary's office, we rejoice, with joy unspeakable, that he is not to leave our state, but in his going to the Chair of Evangelism in the Baptist Bible Institute in New Orleans, he is obeying a deep conviction of his soul that God is leading him. After a knowledge of all the facts concerning his former and now his new connection with our denominational life, we, too, wish hereby to record our conviction that God is leading in these decisions. We, therefore, bow in humble submission to the evident leading of God's spirit in this matter, and recommend that this board so record its convictions, and that we pray Heaven's choicest blessings to rest upon him in his new field of labor.

LEON W. SLOAN.
W. A. McCOMB,
J. T. EARLY.

(Minutes State Convention, 1920, pp. 20, 21.)

CHAPTER XVI

A GREAT PROGRAMME

Edgar Godbold—Preachers in the Baptist Bible Institute—The Seventy-Five Million Campaign—The Atlanta Meeting—The Mobilizing of Louisiana Baptists—M. E. Dodd, Organizer—Victory Week—Many Advances—The Discouragements—Hopeful Prospects—The Baptist Bible Institute Founded—Present Prosperity—Noble Gifts—Conclusion.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs.
He lives most
Who thinks most, feels the noblest, acts the best.
Life's but a means to an end; that end
Beginning means, and end to all things.

—Bailey.

On the resignation of Dr. Crutcher, after nearly eight years of service, Mr. Edgar Godbold, who had long served as educational secretary, was elected to succeed him. He had good training for the position, was well acquainted in the state and highly respected. He entered upon his work June 1, 1920, and has only recently resigned.

It was arranged that in February, 1920, ninety-two fourth-time preachers should spend a month in intensive training in the Baptist Bible Institute. A special school was arranged for these workers, and much enthusiasm prevailed in regard to the courses of study given. There had also been put on a drive for the finances of the Baptist Bible Institute which netted a large sum in cash and subscriptions. These amounts were merged into the Seventy-five Million Campaign.

At the meeting of the Southern Baptist Convention, at Atlanta, in May, 1919, an important programme was inaugurated by Southern Baptists. It is familiarly called the Seventy-five Million Campaign. The following very important matters were adopted by the Convention:

In view of the needs of the world at this hour, in view of the numbers and ability of Southern Baptists, we suggest that in the organized work of this Convention we undertake to raise not less than \$75,000,000 in five years.

We recommend that the Executive Committee of the Convention in conference with the Secretaries of the General Boards and the State Boards be requested to distribute the amounts among the different objects fostered by the Convention outside of local church support, and apportion the amount to the various states.

We further recommend that the Executive Committee of the Convention be advised to plan in co-operation with the state agencies and the organized agencies of the Convention for a simultaneous drive to secure cash and subscriptions to cover the amount named.

The above total amount includes what we may reasonably expect for the work in the states under the work directed by the State Mission Boards. (Minutes Southern Baptist Convention, p. 74.)

This arrangement was heartily accepted by all the states in the Southern Baptist Convention. An organization was effected with Dr. L. R. Scarborough, of Texas, as chairman. The drive secured approximately ninety-two million dollars in cash and subscriptions.

Immediately upon the adjournment of the Southern Baptist Convention, the Louisiana Baptists mobilized to perform their part of the task. A meeting of the General Board was called and action was taken as follows: In consideration of the action taken by the Southern Baptist Convention in launching this great campaign, and in order that Louisiana Baptists may take their rightful position in connection therewith, there was called a meeting of the General Board, held at Pineville, July 10th. At this time your Board formally endorsed the policies of the 75 Million Campaign, transferred all of the general employes of the Board from their special task to the interests of this campaign, and in addition to this, employed a number of other workers to co-operate with the forces called upon to conduct this campaign.

The policies of the campaign throughout the South made it the duty of the corresponding secretary of this board to act as director in this 75 Million Campaign; Dr. M. E. Dodd, of Shreveport, was elected state organizer; Prof. E. Godbold, then in Italy, was elected state publicity director, and Miss Georgia Barnette, corresponding secretary of the W.M.U. in Louisiana, was elected state organizer for the W.M.U.

Since that time every possible effort has been put forth to

perfect the organization throughout all of the associations and in all of the churches of the state.

Under the leadership of Dr. Dodd, as state organizer, and a committee appointed to co-operate with him, the following report was made:

Louisiana Baptists in Convention assembled do affirm their faith in the leadership of God as expressed in the launching by the Southern Baptist Convention of a campaign to raise 75 million dollars in five years for their benevolent, educational and missionary enterprises.

We would also pledge our deepest devotion to this effort and our greatest strength toward raising the \$3,325,000 which is asked of us.

To all whose spiritual senses are not utterly benumbed, it is clear from many tokens that this campaign is ordered of God. No mere man has fathered or fashioned it. It sprang spontaneously out of the heart of the whole people born of the Spirit of God. It has received the heartiest and most unanimous and universal response from our people everywhere of any movement ever started among us. And biggest of all, it has called out the largest consecration of life from our young people than was ever known among us before; our schools and colleges being crowded to the limit of their capacity and over five thousand volunteers for missions and the ministry.

It is clear also that the attainment of the objects of this campaign will greatly glorify our Lord and Master, Jesus Christ. The benevolent service in healing the sick, feeding and clothing the orphan children and caring for the aged and worn out ministers; the educational enterprises for the larger equipment of our young people for both home and foreign service; and the great missionary enterprises at home and abroad all have their example in the three fold ministry of our Lord, of healing, teaching and preaching which so glorified His Father in heaven.

We may, therefore, be heartily assured that all we do in this campaign will be for the glory of God.

In view of these things not one single Baptist among us can afford to do less than his very best for this campaign lest he be found among the one-talented men who hid their Lord's talent instead of investing it for His glory. Neither can any one of us afford to raise his voice in one word of protest nor to put even a straw in the way of the campaign progress, lest we be cast out with the unjust steward into outer darkness where there is weeping and wailing and gnashing of teeth.

We must meet this unparalleled opportunity of all Christian history with our deepest devotion and most sacrificial service. In this day of unprecedented privileges and wide open doors, when to be living is truly sublime, not one of us can afford to do otherwise than to match the heroism of our soldiers with our own heroic faith and deeds and to follow the example of Calvary in blood-earnest sacrificial service.

M. E. DODD,
C. COTTINGHAM,
D. C. FREEMAN,
DANA TERRY,
A. H. CULLEN.

(Minutes State Convention, 1919, pp. 115, 116.)

Victory Week in the South secured the subscription of ninety-two millions. The part Louisiana took in the drive is thus expressed:

On December 1st, nineteen of the sixty months which the campaign was to cover will have passed. Louisiana's total subscription was \$3,002,163.00. By December 1st, therefore, \$950,684.00 should have been paid into our treasury. The treasurer of our Executive Board reports that up to November 1st \$335,008.12 had been paid in. The total amount sent direct to various boards and institutions and which should be credited on our receipts has been about \$60,000.00. This means that if our pledges are redeemed in full, 100 cents on the dollar, as every pledge, and, certainly every Baptist pledge ought to be, there must be paid into the treasury of our Executive Board \$555,675.88 between now and December 1st. (Minutes, 1920, pp. 88, 89.)

The following hopeful situation was, in 1921, reported:

Our state work has also been helped, though we have had to curtail during the past week. We did a grand work the first year in missions, and we will soon be able to put on a full program. Louisiana College has its new building, and the whole plant is one to be proud of, and best of all it is filled with our boys and girls. The Baptist Bible Institute, within our state, the youngest of south-wide institutions, is taxed to take care of its students. Our Orphan Home is hastening to occupy its new home and enlarge its scope of usefulness. All of this has been made possible by the Campaign, and many new friends thereby enlisted. (Minutes, 1921, p. 77.)

There were, likewise, some reverses reported. The full amount proportioned was not raised; and the lack of funds brought on many embarrassments. The amount collected for the year 1922, October 21, was \$982,905.90; but this was considerably less than the amount collected the preceding year. Three reasons were assigned for this: First, a number of the strongest churches have erected new buildings, or largely increased the size of their old buildings. These operations have required the expenditure of vast sums of money. Second, in many places the collection for missions has not been stressed. Third, some of the more able individuals and churches have not put forth sufficient effort to assist the weak.

At this date it is too early to forecast the final outcome of this five-year programme; but it is confidently expected that it will be fully realized.

THE BAPTIST BIBLE INSTITUTE

While the Baptist Bible Institute is a south-wide school, its location in New Orleans has met with great acceptance in Louisiana. In 1817 Mr. Cornelius Paulding, who is elsewhere mentioned in these pages, told J. A. Raynoldson, a missionary of the Triennial Convention, that a school should be established in New Orleans for the training of preachers,

missionaries, and other Christian workers. From time to time it was agitated that such a school should be founded in New Orleans. There is preserved a correspondence in which two of the foremost men in the denomination advocated this city for a theological school. Indeed, there was never an agitation for the founding of a seminary in the South that New Orleans was not prominently mentioned as its location. Perhaps the only reason that a theological school was not long ago founded here was the prevalence of yellow fever.

Early in 1914 Dr. P. I. Lipsey mentioned in *The Baptist Record*, of which he was editor, the value of such a school in New Orleans. An informal meeting of friends of the enterprise was called to meet in Houston for consultation. John T. Christian presided, and there were present George H. Crutcher, M. E. Dodd, A. J. Holt, P. I. Lipsey, J. B. Lawrence and perhaps others.

The Baptist State Conventions of Louisiana and Mississippi passed resolutions advocating the founding of the school, and memorialized the Southern Baptist Convention to undertake the work. This matter is of such importance, at the risk of some length the following proceedings of the Southern Baptist Convention are here given:

Your committee to whom was referred the Memorial of Committees on Missionary Training School for New Orleans recommend that the Convention heartily endorse this movement and request the Home Mission Board and the Sunday School Board to join with the other interested bodies in founding the institution proposed, in safeguarding the denomination's interests in same and in making it effective in the work for which it is created.

CLAUDE W. DUKE	H. F. VERMILLION
B. F. GEHRING	W. A. JORDAN
LEON W. SLOAN	W. M. WOOD
R. E. BURT	CHAS. T. ALEXANDER
L. L. BEBOUT	

MEMORIAL OF COMMITTEE ON MISSIONARY TRAINING SCHOOL FOR THE CITY OF NEW ORLEANS

HISTORICAL

Following many public and private discussions relative to the needs and possibilities of a Baptist Missionary Training School for the city of New Orleans, a number of interested brethren came together for a conference during the session of the Southern Baptist Convention in Houston, Texas, 1915.

This conference of brethren passed a resolution asking the Home Mission Board of the Southern Baptist Convention, the Baptist Convention of Mis-

sissippi and the Baptist State Convention of Louisiana to appoint each a committee of three to confer further upon this proposal and to take such steps as they deemed justifiable according to the needs and possibilities of such an institution.

Brethren J. T. Christian, G. H. Crutcher and M. E. Dodd were named by this Houston conference as a committee to present this request to the three organizations named.

In response to this request, the Home Board at its annual meeting in July 1915 appointed Brethren B. D. Gray, C. C. Pugh and M. E. Dodd as committeemen: the Mississippi Convention appointed Brethren J. T. Christian, P. I. Lipsey and J. B. Lawrence; the Louisiana Convention appointed Brethren G. H. Crutcher, R. P. Mahon and F. C. Flowers.

The Louisiana Baptist Convention of 1916 took further cognizance of the movement by the appointment of Trustees as provided for in the resolutions herewith submitted. The Executive Board of the Louisiana Baptist Convention has appropriated the \$1,000.00 asked of them. The Mississippi Convention has also taken further notice of the movement.

The need of such an institution has been in the minds and hearts of many brethren at various times. As far back as 1849 Dr. Manly, Sr., wrote to his son, Basil, as follows: "What do you think of a great Baptist College for the Southwest to be located in New Orleans? The idea seems to me to be very rational, feasible, eligible. That is, and is to be, the place of chief commercial importance through the whole region drained by the Mississippi—extending from the Chattahoochee to the Rio Grande, and from Missouri to the Gulf. You know my views about dispensing with the dormitory system. New Orleans favors that, and would give immediate patronage by its great population and wealth to an institution begun under favorable auspices; thus setting the thing on its legs at once. The tendency to centralization is uncontrollable; we may not resist it; let us rather avail ourselves of it. A college vacation may well cover the whole period in which it might be desirable for students to be absent from New Orleans, thus removing the objection any might feel on the score of health. As to vice or extravagance or necessary expensiveness, it is manifest that difficulties on these points are to be met and obviated in some other way than by mere location. The man who thinks to remedy the evil of a college in either of these respects, by seclusion and remoteness merely, miscalculates egregiously.

"When we have once gotten our great college established there, endowed, officered, and in full motion, we will then place by its side a first-rate theological institution—for profound requirements in that line. This must be on its own separate basis and governed by a different set of trustees. If a theological chair or department be engrafted on a literary institution, it will be held and treated as incidental and secondary; will gradually decline in its power to awaken interest and attention and presently be lost sight of. If the officers intended for such theological department, for want of employment on their own side of the house, are made to fill up their time in the other, the effect is inevitable; the tendency is as constant and certain that way as the law of gravitation. Look at these institutions that have attempted this amalgamation under the same set of trustees. Is there any exception to my remarks?"

On May 2nd the New Orleans Baptist Mission Council adopted the following:

There are in the city of New Orleans at the present time 387,000 people who hail from all nations of the earth. And it will require a large force of workers to man all the Sunday schools necessary. Of these people 130,000 are native whites; 37,000 are real foreigners; 60,000 are French speaking; 25,000 are Italian-speaking; 30,000 are Spanish-speaking; and 15,000 speak other tongues. And there are 90,000 negroes.

There is a white population of 307,000 in the city, and there are only 29,750 Baptists and Protestants among these. The number of people here who need the knowledge of the Bible plan of salvation is 277,250. But the only way we will ever be able to reach the masses is through the children and the only way we can reach the children is through the Sunday schools. The first thing needed to be able to place and run Sunday schools in reach of all the children is a missionary training school.

RESOLUTIONS ADOPTED BY THE JOINT COMMITTEE FROM THE HOME BOARD, MISSISSIPPI CONVENTION AND LOUISIANA

COUNCIL, HELD IN NEW ORLEANS, FEBRUARY, 1916

1. That a Baptist Missionary Training School should be established in the city of New Orleans, which should have for its primary purpose the object of Missionary propaganda.
2. That such an institution should have the English Bible as the heart of its curriculum, with missionary training courses, personal workers' courses, pastoral training courses, Sunday school training and gospel music courses, grouped around that center, for pastors, missionaries, Christian laymen and women who desire to better fit themselves for service.
3. That there should be courses of study in French, Italian and Spanish, and such other languages in which it is found necessary to do mission work in all the coast country of the South.
4. That this institution should be correlated in some satisfactory manner with all our existing theological seminaries.
 - (1) So students who desire to pursue advanced theological studies in the seminaries may receive credit for work done here.
 - (2) And so seminary students planning to go as foreign missionaries may find in this school a spiritual clinic which will further fit for work abroad.
 - (3) And so as to secure the most fraternal relationships between the management and faculties.
5. That this school should in the strictest possible manner require a certain amount of active Christian service of each student each day, and credit be given for the same toward the completion of the school's courses of study.
6. That for the beginning, the session of the school should be held in the Coliseum Place Baptist church house, which has been tendered by the congregation, the school only paying the necessary fuel expenses, janitor hire, etc.
7. That in order to start this work at the earliest possible date, we request the Home Mission Board, the State Mission Boards of Louisiana and Mississippi to appropriate each \$1,000.00 for the employment of a man to head the projection of this enterprise as president.
8. That the New Orleans pastors be requested to render such services as teachers under the direction of the president as would be needful and possible and without charges to the school.
9. That we request the services of such French, Spanish and Italian missionaries, who are located in New Orleans, as would be necessary as teachers in their respective languages.
10. That we request the Sunday School Board of the Southern Baptist Convention to provide a teacher to cover the whole teacher-training course of the Sunday School Board.
11. That a committee be appointed to present a memorial to the Southern Baptist Convention, asking that body to look favorably and sympathetically upon this enterprise, which we believe is fraught with such tremendous missionary possibilities.

12. That New Orleans Baptists be requested to raise during five years not less than \$20,000 toward providing and equipping a building, or buildings for this school.

13. That Brethren Dodd, Christian and Crutcher be authorized to present the matter to the Southern Baptist Convention, the Home Board, Foreign Mission Board, the Sunday School Board, and the various State Boards represented, and further carry out the provisions of this report.

That the Louisiana Baptist State Convention be requested to appoint six trustees, three of whom shall reside in New Orleans, and the Mississippi State Baptist Convention be requested to appoint three trustees, and such other state bodies as elect to co-operate in this movement be requested to appoint three trustees each, who will constitute a Board of Trustees for this institution.

RESOLUTIONS ADOPTED BY A MASS MEETING OF NEW ORLEANS
BAPTISTS IN THE COLISEUM PLACE BAPTIST CHURCH,
FEBRUARY 23, 1916

We desire to assure the members of these committees that we fully endorse the report which they have prepared to present to the bodies respectively which they represent, and we here and now pledge ourselves to the committees that we will do our best, the Lord giving us grace, to raise the \$20,000 which they request for the establishment of the school. And to co-operate in any other way we can to the glory of our blessed Lord.

There are 300,000 Mexicans in Texas; 350,000 French in Louisiana; 150,000 Italians in Louisiana, Mississippi and Florida, and at least 100,000 other foreigners in this coast country. Among them the Lord is beginning to call out preachers, who have a burning passion to preach the gospel to their own people. They must be trained for such service and they should be trained from their people.

The Foreign Mission Board's policy in providing theological education and missionary training for the native preachers in our various foreign mission fields, and the policy of our Home Board in educational work in the mountains, and the basis of which appeal has been pre-eminently the education of noble mountaineers for the ministry has been eminently justified in their success and in the large results brought to the denomination. This committee would make an appeal to the Convention for an extension of the same policy in behalf of the 1,000,000 foreigners of the South.

There are also hundreds of untrained preachers contiguous to New Orleans, who would rejoice in the privilege of such an institution. There has been everywhere manifested among our brotherhood that the time has come when such an institution is an absolute necessity to 1,500 miles of Baptist gulf coast country. Dr. Jeff D. Ray of the Southwestern Theological Seminary, Fort Worth, Texas, said publicly in a State Baptist Convention that this matter was undoubtedly of God and that it would have the sympathy and hearty support of the institution which he represented. Dr. George B. Eager of the Southern Baptist Theological Seminary, Louisville, Ky., in the same convention said that any man would be a fool to oppose this movement.

In view of all these matters, we would respectfully memorialize the Southern Baptist Convention to appoint a committee of nine brethren to consider the advisability of asking the Home Mission Board to join with Louisiana and Mississippi in financing this training school to the amount of anywhere from \$15,000 to \$20,000 annually, and that the committee be asked to report at this session of the Convention.

Respectfully submitted,

B. D. GRAY,
C. C. PUGH,
M. E. DODD,

For Home Mission Board.

G. H. CRUTCHER,
F. C. FLOWERS,
R. P. MAHON,

For Louisiana Baptist Convention

J. B. LAWRENCE,
P. I. LIPSEY,
J. T. CHRISTIAN,

For Mississippi Baptist Convention.

(Signatures authorized by private correspondence.)

After remarks by B. P. Robertson, Louisiana; M. E. Dodd, Louisiana; and J. B. Gambrell, Texas, the report was adopted. (Minutes Southern Baptist Convention, 1917, pp. 81-85.)

Upon this basis the school was organized. The board of directors, six from Louisiana—three from the city of New Orleans, and three from the state—three from Mississippi, three from the Home Mission Board, and three from the Sunday School Board, met in the Coliseum Place Baptist Church, New Orleans, July 10, 1917, and effected permanent organization by electing Dr. B. P. Robertson president of the board of directors; Mr. A. T. Terry, secretary, and Mr. O. B. Webb, treasurer. It was decided to call the new school "The Baptist Bible Institute."

Dr. B. H. DeMent, pastor of the First Baptist Church, Greenwood, S. C., was elected president, and entered upon his duties October 1, 1917.

The purpose of the institute as set forth in the charter is as follows:

"This institution shall center around the study of the Bible as the Word of God, and its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment; to require courses of religious activity, as well as courses of intellectual development; to secure training for service through service; to equip all types of religious leaders for efficient service, whether as pastors, missionaries, evangelists, church and Sunday-school workers, gospel singers, women and young people's leaders, financial secretaries, deacons and pastors' helpers; to en-

deavor to train its students to intelligently present the doctrines of grace; to seek so to instruct them that they may become efficient workers and directors in modern church activities in city and country, and missionaries at home and abroad; to strive to inspire them with a passion for souls and a willingness to yield themselves in sacrificial service to Jesus Christ as Lord in the evangelization and upbuilding of the world of to-day."

It was the rare fortune of the Baptist Bible Institute to secure the property hitherto occupied by the historic Sophie Newcomb College in the heart of the city. The original purchase amounted to \$105,000. Since then many other buildings have been secured, and the property is now valued at perhaps more than a million of dollars. There are now twenty-one buildings, but already by the rapid growth of the school other buildings are urgently needed. A library building, a dormitory for men, a dormitory for women, a music building, a dining room, and additional quarters for married students are urgently needed.

On the opening of the Baptist Bible Institute on October 1, 1918, the faculty consisted of Byron H. DeMent, Mrs. John O. Gough, J. E. Gwatkin, W. E. Denham, L. O. F. Cote and Lawrence Zarrilli; the following year John T. Christian and C. C. Carroll were added; and the third year George H. Crutcher, R. P. Mahon, E. O. Sellers and M. G. Beckwith. Afterwards Miss Mary Cason was elected Superintendent of Women when Mrs. Gough resigned. The first year there were 84 students; the fifth year, 232. This does not count special students from town who attended classes or mid-winter students or those taking the correspondence courses.

The lines of study include the regular seminary courses, including Greek and Hebrew with the degree of Th.B. and Th.M.; the Christian Training Course centered around the English Bible with the degrees of B.C.T. and M.C.T.; the Missionary Course with one or more foreign languages, Italian, French or Spanish with the degrees B.M.T. and M.M.T.; a music course with B.G.M.; and education, business and other practical lines of work. There is an excellent research

library of more than 40,000 volumes connected with the Baptist Bible Institute.

The school has received some very splendid contributions. Mr. W. H. Managan of West Lake, Louisiana, gave \$25,000 to the fund and the chapel has been called Managan Chapel after him. The First Baptist Church of Shreveport also donated \$25,000 and the Administration Building is called after the name of that church. Mrs. R. T. Layne, of the First Church, Shreveport, recently gave \$10,000 to found a lectureship on Christian Life and Doctrine. The first lecturer is to be her pastor, Rev. M. E. Dodd, D.D.

The Baptists of Louisiana have had a most remarkable history. They have grown from small beginnings till now they number more than 75,000 members. They have come through great persecutions. They survived the wreck of the Civil War and the days of Reconstruction; and they endured the disasters of financial conditions and the devastation of disease. Through it all they have steadily increased in numbers, influence and in contributions to home and worldwide enterprises. They struggled and sacrificed to found schools of learning. Their ministers have been second to none in their devotion to duty; and the membership of their churches is as consecrated as any on earth. With an eye of faith they steadfastly look toward the rising sun. Tomorrow will be a better day than yesterday.

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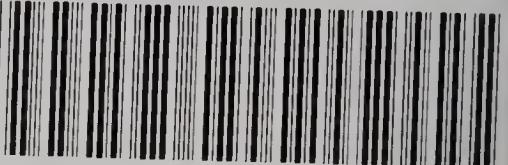
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